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**AN EVALUATION OF RESPONSIBLE TOURISM ON  
LIVELIHOODS AND NATURAL RESOURCE MANAGEMENT:  
A Case study of Malealea, Lesotho**

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## **PREFACE**

This dissertation was carried out in the Department of Environmental and Geographical Sciences at the University of Cape Town, Cape Town, South Africa. It was undertaken under supervision of Dr. Kevin Winter over a period of twelve months.

## **DECLARATION**

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

Signature:

Date:

## **DEDICATION**

This thesis is dedicated to my Late Little Brother: Ralitau Daniel Moeketse.

University of Cape Town

## ABSTRACT

The past two decades have seen numerous changes in ideas that inform the tourism industry. In part this is as a result of the introduction of principles of sustainability in tourism which endeavours to address key concerns in tourism including socio-economic inequity and environmental degradation. This dissertation seeks to understand these changes by evaluating the influence of responsible tourism on livelihoods and natural resource management. Malealea Lodge in Lesotho is used as a case study. The objectives of this study elucidate the influence of responsible tourism on livelihoods and natural resource management, and how these two themes are integrated through responsible tourism practice.

The study seeks to understand the nature and extent of the influence of tourism on both the well-being of social and natural systems in a rural, developing society. It further aims to inform entrepreneurs who are keen to improve their tour operations so as to practice responsible tourism. Primary data for this research was collected from a sample of fifty interviewees involving those who were directly involved in a tour operation at Malealea; those indirectly involved; and from those living in the surrounding area who were not involved in the operation in any way. Structured interviews were utilised for data collection.

The results show that those directly involved with Malealea Lodge were able to enhance their skills through various education programs offered by the Lodge and were able to earn money to complement other sources of income. Alcohol abuse, child labour and uncontrollable children are reported as the most common negative impacts of the lodge on the host community. Most importantly, evidence of the integration of livelihoods and natural resource management in Malealea is limited. This conclusion is reached despite the fact that the management of the Lodge have established a few projects in an effort to address natural resources use and management concerns.

*Key words: Malealea Lodge, Tourism, Responsible Tourism, Livelihoods, Natural Resources Management and Integration.*

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## ABBREVIATIONS

AFED: Associates for Economic Development  
ARC: Agricultural Research Council  
BSL: Bureau of Statistics Lesotho  
CMBSL: Conserving Mountain Biodiversity in Southern Lesotho  
DEAT: Department of Environmental Affairs and Tourism  
ERL: Environmental Resources Limited  
GDP: Gross Domestic Product  
GoL: Government of the Kingdom of Lesotho  
ICC: International Capital Corporation  
IEM: Integrated Environmental Management  
ILO: International Labour Organisation  
LHDA: Lesotho Highlands Development Authority  
LSL: Lesotho Loti  
LTB: Lesotho Tourist Board  
MDTF: Malealea Development Trust Fund  
MSI: Marketing Services International  
MTEC: Ministry of Tourism, Environment and Culture  
NES: National Environmental Secretariat  
NRM: Natural Resource Management  
NTP: National Tourism Policy  
RSA: Republic of South Africa  
SKC: Sekhukhuneland Centre of Plant Endemism  
UNCSD: United Nations Commission on Sustainable Development  
WTO: World Tourism Organisation  
WTTC: World Travel & Tourism Council

# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

Global tourism has grown rapidly during the last half of the 20<sup>th</sup> Century from 25 million international tourists in 1950 to 698 million in 2000. This growth is expected to continue at an average annual rate of 4.3% (WTO, 2002). Liu (2003) states that amongst other benefits, tourism adds exclusive value in income generation and distribution compared to many other industries because it promotes regional development. Tourism also has a high multiplier effect and consumes a broad variety of local goods. In less developed countries of Sub-Saharan Africa, afflicted by debilitating rural poverty, tourism is perceived to be one of the few feasible options for development (Briedehann & Wickens, 2004).

Worldwide, this potential for tourism has rarely been fully utilised.

*“In less developed countries in particular, poverty and social desperation necessitate a great need for the local community to benefit from tourism development, but the inability of the host population to fully participate in the development process results in the lion's share of tourism income being taken away from the place of the destination” (Liu, 2003 p. 466).*

Despite the problems highlighted in the quotation above, tourism is still a preferred development option, especially in rural areas of developing countries where people need economic benefits even though this might have detrimental impacts. “Poor people often have no option but to select immediate economic benefits at the expense of the long term sustainability of their livelihoods support...” (Redclift, 1992. p: 395). Poverty in developing countries is perceived to have reached the upper limit and that people in these countries accept almost anything that promises to improve their current means of living. This desperation has long-term effects on development.

It has been stated that tourism is a natural resource industry since its natural environmental assets are the foundation upon which all tourism rests and are responsible for attracting tourists (Liu, 2003). However, Liu (2003) points out that sustainable resource management entails a holistic understanding of the attributes of relevant

resources. Furthermore, sustainable tourism development, as an ideal, must meet the needs of tourists, businesses, communities and environmental protection for the current and future generations (Bramwell & Lane, 2000). However, “while a great deal of literature has been devoted to the concept of sustainable tourism, there appears to be an equally high level of confusion about meanings, principles, and appropriate indicators of sustainable tourism” (McCool *et al.*, 2001 p. 125).

Tourism is a concept that is difficult to define and, as a result, its nature and form is open to some debate. There are disagreements on what should be sustained and on appropriate indicators for measuring sustainability (McCool *et al.*, 2001). Furthermore, it is difficult to generalize and/or standardise the activities in tourism because different tourist destinations offer different services and use the resource base differently. As a consequence, there are now a variety of forms of tourism that are perceived to be in line with the ‘principles’ of sustainable tourism. It has been noted that:

*“due to the problems associated with, and sometimes unfairly attributed to, conventional mass tourism, many academics and practitioners enthusiastically promote some ‘ideal’ forms of tourism- alternative tourism, appropriate tourism, soft tourism, responsible tourism, low-impact tourism, and ecotourism- as the means of achieving sustainability in tourism development” (Liu, 2003 p. 470).*

These different forms of tourism can be described distinctly but frequently overlap in terms of objectives and implementation. Forms of sustainable tourism therefore are often used interchangeably. Most, if not all, of these forms of tourism seek to promote good practice in the industry. The main difference is that they each address different conditions and situations that prevail at site specific destinations.

This research focuses on responsible tourism because it emphasises the importance of taking responsibility for all activities taking place at a particular site or destination. Responsible tourism usually operates within an agreed or even unspoken code of conduct by various stakeholders involved, and aims to avoid and reduce, where possible, the impacts of tourism on people and the environment (Mann, 2002). It is arguably holistic in its approach because it involves the practice of integrating economic, social,

environmental and institutional facets of tourism. While this might appear as an ideal approach it is important to note that responsible tourism has shortcomings just as in the case of other approaches. An in-depth discussion on responsible tourism is presented later in Chapter 2.

## **1.2 Tourism in Lesotho**

Lesotho is a small land-locked country of just 30,355km<sup>2</sup> entirely surrounded by South Africa. About 75% of Lesotho is mountainous with altitudes reaching over 3,000m above mean sea level. It supports a population of about 2,1 million with a growth rate of 2.6% (Lets'ela *et al*, 2002). The majority of the population lives in the 'lowlands' at altitudes of 1,500 m (Lesotho Tourism Development Corporation, 1999). In 1998 life expectancy at birth was 55.2. The GDP per capita in 1998 was estimated at US \$1,626 (Lesotho Tourism Development Corporation (LTDC), 1999).

Eighty-five percent of the population of Lesotho live in rural areas and depend mainly on subsistence farming. The economy of Lesotho is largely based on agriculture, income from migrant labourers, tourism and natural resource utilization (water and diamonds). In 1999, agriculture contributed about 18% of GDP. The main food crops are maize, sorghum, wheat and beans. The performance of the agricultural sector in Lesotho continues to decline largely because of deterioration in soil and/or management of the land (Green, 2000; Turner, 2001).

The main mineral commodity extracted in Lesotho is alluvial diamonds which are embedded in Kimberlite. Sand and clays, as well as flagstones, are utilised for the local building industry (LTDC, 1999). Tourism plays a relatively small role in contributing to GDP as shown during the period 1995-2002 (refer to Table 1.1 below). This analysis is based on information collected from hotels and restaurants only. For the period 2000-2003, annual projections were based on the 1999 information collected by the LTDC.

**Table 1.1 Contribution of Tourism to GDP**

Year	% Contribution	Nominal Terms	GDP
		(millions)	
1995	1.4 %	40.2	2944.5
1996	1.4 %	51.1.	3549.4
1997	1.4 %	58.6	4199.6
1998	1.3 %	56.3	4423.9
1999	1.4 %	69.0	5034.9
2000	1.5 %	80.4	5405.2
2001	1.4 %	83.9	5987.2
2002	1.5 %	102.2	6810.2
<b>*2003</b>	<b>2.0 %</b>	<b>154.2</b>	<b>7709.6</b>

Source: Lesotho Tourism Development Corporation (1999).

\*Figures for 2003 are projections

The projected contribution is based on the assumption that for the past eight years the average contribution was 1.5% and given a nominal value of Maluti (M) 154.2 million. The projected contribution of tourism to GDP for 2003 is based on the Central Bank of Lesotho's economic forecast of GDP, however this was only available for 2003 (see Table 1.1). Given that tourism has been identified as one of the priority sectors by the Lesotho Government and that measures are being taken to improve tourism in the country, it is expected that the contribution to GDP will increase (LTDC, 1999). Lesotho is expected to generate LSL 1,408 million of economic activity (Total demand) in 2005, growing in nominal terms to LSL 3, 507.7 million by 2015 (WTTC, 2005).

Lesotho is marketed as a haven for those who enjoy back-to-nature adventures. The main attractions for foreign tourists and a motivation for visiting Lesotho has consistently been historical sites, climate, cultural heritage, mountain scenery, fauna and flora, music, dance and pony trekking (LTDC, 1999). Lesotho's tourism potential is described in the literature as 'largely untapped' (NTP, 2000) and a 'sleeping giant' (Interview with RSA 'Tour Operators to Lesotho, 2003).

Tourism is one of the very few development options that are likely to have an immediate and direct economic impact on rural communities, however relatively little has been done to capitalise on opportunities to ensure that the development of tourism initiatives in the country will support alleviation of poverty. While the potential of tourism in Lesotho is well documented (Mamimine, 2005), the collection of statistics on all establishments and operations as well as on all visitors to the country is still in its infancy (LTDC, 1999).

### **1.3 The Institutional Framework of Tourism in Lesotho**

The phrase ‘institutional framework’ is used to refer to laws, rules, regulations and policies to guide tourism development, and to structure the responsibility for implementation and enforcement by the Ministry of Tourism, Environment and Culture. A sound institutional framework is essential for tourism development in Lesotho (Mamimine, 2005). Lesotho does have a formal policy which provides a framework for development of the tourism sector (NTP, 2000). The establishment of an institutional framework with respect to tourism assumes that once proper institutions are in place, the country would move towards the realisation of its potential for tourism development (Mamimine, 2005). The National Tourism Policy of 2000 (Section 3.3) outlines the following key principles to guide the development of tourism in Lesotho:

- i. Tourism development shall be private sector driven;
- ii. Government shall provide the enabling framework for development;
- iii. Effective community involvement shall form the basis of tourism growth;
- iv. Sustainable usage of the environment shall be practical;
- v. Tourism shall be used as a development tool for the empowerment of the rural communities and women in Lesotho and;
- vi. Tourism development shall take place in the context of strong cooperation with South Africa as well as other states within Southern Africa.

The Ministry of Tourism, Environment and Culture is an overarching ministry divided into three departments. Within the Department of Tourism, there are four key divisions and respective responsibilities namely: Tourism; Licensing; Lesotho Tourism Development Centre (LTDC); and Projects. The Tourism Department is responsible for creating policies at a national level. The Licensing Department is responsible for inspecting all tourist establishments and for the control of tourism in conjunction with external organizations. The LTDC is the executing arm of the ministry established under an Act of parliament passed in April 2002 to implement government tourism policy. Finally, the Department of Projects is responsible for all tourism projects that have been earmarked as hotspots.

Among the seven key principles guiding the development of tourism in Lesotho, as stated in the Tourism Policy document, the first noteworthy principle is that “tourism development shall be private sector driven” (NTP, 2000 p. 12). The Government of Lesotho (GoL) (1995) recognised that as a market driven activity, tourism investment strategy is best guided by those closest to the market, these being private operators. Mamimine (2005) reiterated that it is common to have the private sector as the engine behind tourism particularly in free market economies. However, in the case of Lesotho, this is not necessarily common (*Ibid*, 2005). “The private sector in Lesotho does not seem to embrace their expected role in tourism development with as much vigour as would be expected of it” (Mamimine, 2005 p. 11). This behaviour has been attributed to various factors such as the “inability of the government to provide economic incentives for private entrepreneurs and also a failure to rise to the occasion in terms of provision of infrastructure across the country” (*Ibid*, 2005 p. 12).

#### **1.4 Geographic Location and Context**

Malealea lodge is located in a small village in the foothills of the Blue Mountain range in the district of Mafeteng, south of Lesotho, located at 29 49.5'S; 27 36'E. Malealea village is also the home of the Malealea Lodge and Pony Trekking Centre, which offers several tourist packages. The map indicates two place names labelled Malealea. The lodge is



situated in the south eastern village (See Figure 1.1). The lodge is responsible for marketing tourism to the area through the tours, accommodation and pony trekking enterprise which is operated by people living in the village of Malealea and others further a field. Some pony trekking trails occur over a 6 day period and can include overnight accommodation in villages approximately 45 kilometres away from Malealea.

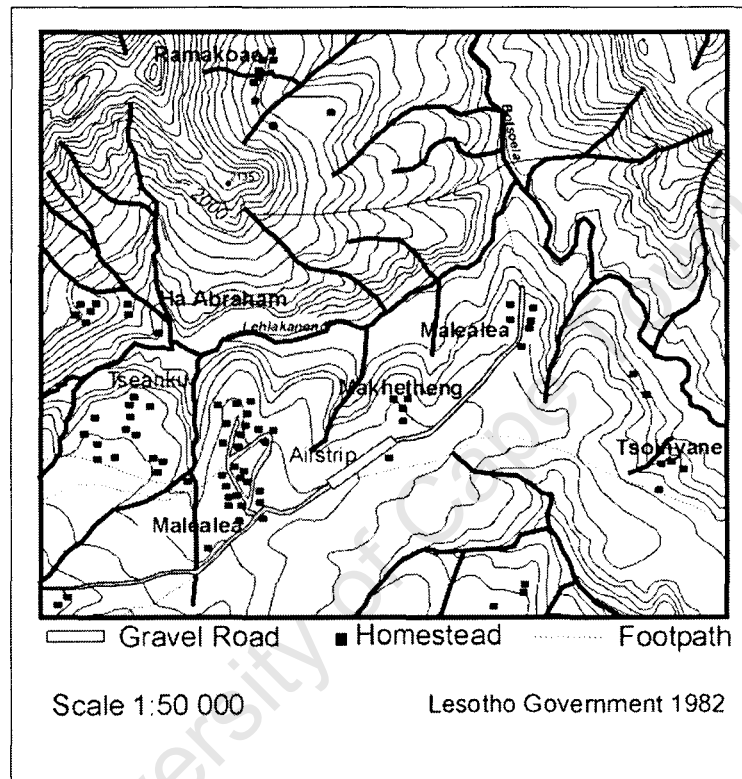


Figure 1.1 Map of Malealea

The Lodge at Malealea dates back to 1905 when Merwyns Bosworth Smith established a Trading Post at this site. He fell in love with Basutoland and lived there for over forty years. By the time of his death 1950, the small village at Malealea had developed around the trading store. Thereafter ownership of the store changed hands several times. In 1986 Mick and Di Jones bought Malealea trading station and converted the trading centre into a lodge. The current infrastructure of Malealea Lodge includes twenty-four rondavels and rooms, sixteen farmhouses rooms, five Basotho huts and nine forest huts. The total accommodation in beds per person per is fifty-four.

In 1991 a small group of local residents of Malealea established the Matelile Pony Owners Association. This association offers pony trekking service for visitors staying at Malealea Lodge. Ponies are rented to visitors and this payment goes to the respective horse owners. Basotho huts are also hired from the villages in remote areas of Lesotho to support overnight tours. Half the accommodation fee is paid to the owners of the huts and the balance is kept in a fund which is used to purchase equipment for old and new huts used for pony trekking. Basotho children are also involved to some extent in the trekking operations. They are encouraged to take clients on hikes. There are many places of interest at various villages and, for a small fee; local villagers are willing to guide visitors to these sites. At Malealea the children are encouraged to take clients on short hikes to visit gorges, Bushmen paintings and many other tourist attractions in the immediate area (Attwood, 2002).

### **1.5 Statement of the Problem**

Tourism has positive and negative impacts on host communities. Concern to address these negative impacts has led to the inclusion of broad principles of sustainability into tourist operations. If sustainability is to be taken seriously in its application to tourism, then there is a need to investigate and evaluate how responsible tourism, as one of the many evolving approaches to tourism, can serve to integrate livelihoods and natural resource management of the host community and might ensure sustainable development as an ideal. Furthermore there is limited understanding as to how responsible tourism can support 'good' practice at a micro-level and how existing practices can be modified to embrace an integrated and co-ordinated approach. Finally, while the impacts of mass tourism have been well documented, there is a dearth of scholarly work on responsible tourism and how tourism impacts on livelihoods and natural resource management.

## **1.6 Research Aim**

The research aims to evaluate the influence of a tourist lodge on the livelihoods of the host community and resource management in a local setting.

## **1.7 Objectives**

Three objectives have been formulated to address the research aim:

- The research seeks to explain how the establishment of a tourist lodge and its operations influences livelihoods, if at all;
- It also seeks to explain how resource management is influenced by the establishment of the tourist lodge and;
- It seeks to investigate and understand how or if livelihoods and natural resource management are integrated into tourist operations in a rural, developing setting.

## **1.8 Significance of the Study**

In Lesotho, “tourism is recognised as a potential growth sector in various Government of Lesotho documents, including Vision 2020 and the poverty Reduction Strategy” (MTEC, 2005 p.1). The Government has also been acknowledged that the private sector is the best means for establishing growth in tourism and that the private sector needs to ensure ongoing participation of rural communities in tourist operations (MTEC, 2005). This study examines how tourism impacts on local communities when both parties (the entrepreneur and the local community) are engaged in carrying out responsibilities of mutual interest.

The findings of this study might be helpful to the GoL as it is currently drafting various approaches to tourism development in an attempt to address poverty alleviation in the

country. The study might also be beneficial to entrepreneurs who might be keen to implement responsible tourism or even to those who anticipate future involvement in this approach to tourism.

University of Cape Town

## CHAPTER TWO

### *Literature Review*

#### **2.1 Introduction**

This chapter commences with a discussion on the shift from mass-based tourism to alternate forms that include responsible and sustainable tourism. Researchers claim that this gradual shift is motivated by concerns of increasing evidence of visitor impact on economic, social and environmental conditions of host countries (Liu, 2003). Alternate options in tourism, such as responsible tourism, are characterised by efforts to incorporate sustainability into policy and practice. It should be noted that sustainability is presented in this discussion as an organising concept that seeks to integrate four primary imperatives necessary to ensure progress toward sustainable development. The discussion seeks to explain how livelihoods and natural resource management are integrated into the idea of responsible tourism.

#### **2.2 Tourism**

In broad terms, tourism involves travel, whether for purposes of business or leisure, of visitors to a particular destination in which there is an infusion of new money into the economy of the chosen destination (Hall & Page, 2002). Tourism has the potential to increase job opportunities, bolster tax revenues, and enhance the common overall economic base (Herber, 1988). However, some researchers and academics are critical of mass-based tourism and identify a range of negative impacts which visitors and operators have on the biophysical environment most notably, the devastation caused by deforestation, loss of wetlands and soil erosion (Welford *et al*, 1999; Neto, 2002; Liu, 2003). These are some of concerns that have led to the consideration of incorporating sustainability principles and practices into tourism.

Sustainability is a complex idea that is not easily understood and difficult to implement in practice (Liu, 2003). However, it is widely accepted as a developmental ideal that has the potential to shift progress towards sustainable development. Since the idea of sustainable development was first formalised in the Brundtland Report (IUCN, 1980), a wide and varied range of frameworks and models have been used to describe how elements of society, environment, economy and governance are interrelated and are interdependent (Hunter, 1997; Welford *et al*, 1999; Dieke, 2000; Liu, 2003; UNEP & WTO, 2005). The concept of integration is one of the most important contributions to thinking that has emerging from the idea of sustainable development (Butler, 1998; UNSCD, 1999; Liu, 2003).

One of the most recent and useful means of describing the interconnections between society and the environment is found in the prism of sustainability developed by Valentin and Spangenberg (2000). Apart from identifying four main components that make up the interrelationships between society and environment mentioned earlier, the framework is useful because it identifies ways in which these elements interconnect. The authors identify four imperatives that need to be address if progress towards sustainability it to be achieved. The prism or framework seeks to establish indicators that could be used to determine progress. For example, to ensure good stewardship of the environment, it is imperative that the throughput of resource usage is not only limited but operates within a closed cycle so that waste, for example, is fully recycled or re-used, and that energy is generated only from renewable sources. The prism of sustainability is illustrated in Figure 2.1. Further discussion on the prism follows in the section on sustainable tourism.

In general, the history of mass-based tourism worldwide has been characterised by irreversible destruction of ecosystems (UNCSD, 1999; Neto, 2002). These impacts are often found in situations, for example, where large concentrations of tourists at popular places or sites result in improper disposal of liquid and solid wastes thereby exacerbating disposal and management problems (UNCSD, 1999). This situation is even more prevalent in developing countries when there is a lack of capacity and financial resources to treat waste properly.

Moreover, mass-based tourism also leads to a poor socio-cultural understanding on the part of the invested society resulting in behavioural trends and norms which are contrary to conventional cultural norms and traditions of host communities (UNCSD, 1999). These new trends are feared to come into conflict with the cultural identity and threaten traditional value systems (UNCSD, 1999). For example, tourism increases the chances of an irregular rise in house and land prices together with the general cost of living. Moreover, “forms of behaviour that may be alien to host communities can lead to unacceptable social practices amongst tourists and local people, such as an increase in prostitution and drug use. Child sex tourism, which is a clear violation of human rights, is of considerable global concern and is the subject of an international campaign for its eradication” (UNEP, 2005 p. 36). Alcohol abuse, change of mannerism and attire, noise, general disturbance, and litter are just some of the many nuisances arising from tourism impacts on host communities.

There is an increasing awareness of the need to promote sustainable tourism development, to minimise environmental impacts and to ensure progress towards sustainable management of natural resources. Efforts to address these problems are often found in attempts to improve the integration and coordination of activities in tourism so that a coherent monitoring system of tourism activities is designed and implemented.

### **2.3 Sustainable Tourism**

Sustainable tourism is touted by some as a solution to eradicating adverse impacts of mass tourism on the social and biophysical environment (Butler, 1997; Welford *et al*, 1999). Tourism under this label is often recognised by the fact that it subscribes to principles of sustainable development; by the fact that it attempts to integrate the natural, built, social and cultural features of the environment into tourism; and by seeking to include present and future generations into policy and practice (Welford *et al*, 1999). Ideally sustainable tourism means a sustained growth of the economy and society, together with the sustainable use of resources at the host destination (Liu, 2003).

The prism of sustainability developed by Valentin and Spangenberg (2000) has been chosen as one of the most recent and useful means of describing the interconnections between society and the environment, and is particular appropriate for application at a local scale (See Figure 2.1).

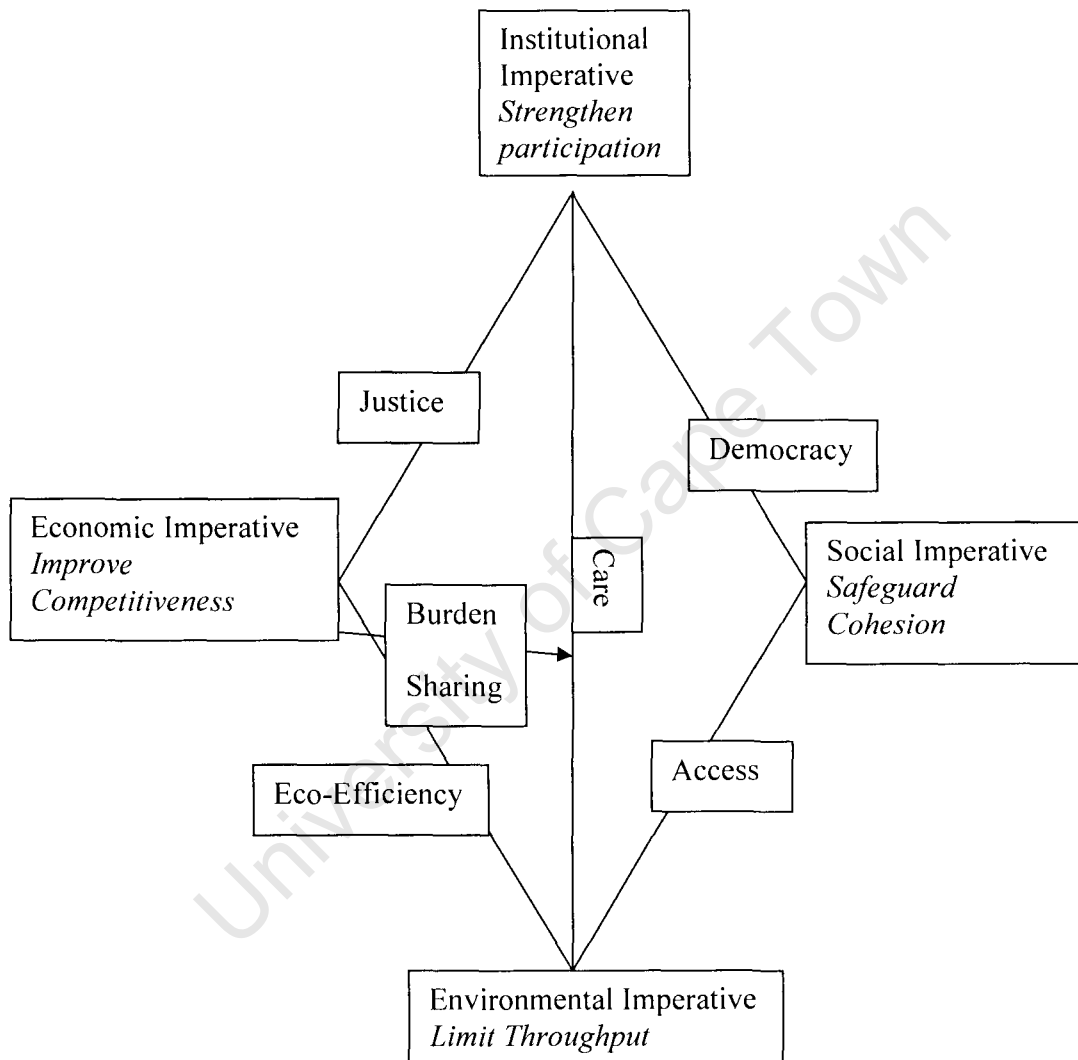


Figure 2.1 Prism of Sustainability (Adapted from Valentin and Spangenberg, 2000)



The four imperatives illustrated in Figure 2.1 above describe how progress towards sustainability ought to be recognised. The environmental imperative has been described earlier. The social imperative is achieved by ensuring social cohesion in society. Valentin and Spangenberg (2000) do not discuss what is meant by cohesion, but it is presumed that this is an absence of or a minimisation of ongoing conflict. The authors suggest that this cohesion is safeguarded by ensuring that people have equitable access to environmental resources; that citizens are able to participate in society through democratic structures and processes; and that the needs of those vulnerable to shocks, stresses and structurally determined conditions, are able to have their burdens met through some form of financial support. By contrast, in the absence of these three approaches, social cohesion is likely to be threatened by crime, discrimination and ongoing conflict. It can be concluded that the livelihoods of citizens will be seriously affected and disrupted if any one these interlinking approaches is ineffectual or absent.

The authors go on to suggest that the economic imperative is achieved by ensuring competitiveness in a capitalist system. The argument here is that the production of goods and services can be controlled largely by market forces and that excessive profit making will be controlled by consumers. It also assumes that a competitive system will naturally force a minimisation of resource extraction because business will only be viable if they reduce costs and reduce the output of waste. However, market forces do not operate alone and require government intervention and regulations so as to prevent an economic system from unjust practices such as the exploitation of labour.

The final element of the prism that has not been discussed thus far is the role of institutions in managing and regulating the environment. In Figure 2.1, the link between the institutional and environmental imperative is met by an authority taking care (managing) of natural resources. Care implies taking responsibility for resources through functions that include management, legislation, policies and programmes.

The discussion on the prism of sustainability serves to inform the idea of responsible tourism and it will be revisited later in the analysis of this study and in relation to operations at Malealea Lodge, Lesotho.

## **2.4 Responsible Tourism**

In brief, responsible tourism is described as a form of tourism that satisfies tourists, maintains and enhances the destination environment, and benefits host communities (WWF, 2001). However, there are no universal codes or agreements of practice to ensure responsible tourism. Nevertheless, Espinoza (2004) suggests that the responsibility for tourism should be placed largely on tourists rather than operators since it is the actions of visitors that impact on the host destination. He recommends that tourists should choose responsible tourism providers so as to ensure that they only purchase goods and services from suppliers who are seen to practice sustainability.

Espinoza (2004) also explains that governments have a strategic role to play in the development of sustainable tourism in that they are responsible for setting rules and regulations to guide practice and performance of tourist businesses and to set codes of conduct. However, southern African governments, apart from South Africa, appear to have done very little to implement responsible tourism. While policies such as the National Tourism Policy (NTP) of Lesotho (2000) exist, thus far there is little evidence of efforts to implement responsible tourism in Lesotho.

Ireland (1997) takes the debate a little further. He suggests that sustainable tourism must involve all stakeholders including host communities that together form the 'capital of tourism'. Similarly some researchers claim that in order for tourism to sustain itself in a local community, the local residents must be willing partners (Murphy, 1983; Haywood, 1988; Pigram, 1992). The 'capital of tourism' is required to engage collectively if the challenges of implementing responsible tourism are to become a reality. For example, sustainable ways of operating initiatives such as recycling, reusing and reducing the volume of resources, requires co-operation and commitment from all stakeholders.

Responsible tourism seeks to address not only the manner in which the business of tourism operates, but also the behaviour of tourists (George and Rivett-Carnac, 2005). A sound responsible tourism operation must recognize that visitors' experiences of a place is also dependent on the products sold at the destination and consumer choice. The preservation and protection of endangered or threatened species is only likely to be achieved when visitors, who are consumers of local goods and services, are sufficiently informed and empowered to recognize the significance of the product in relation to the natural and cultural heritage of the local area. An effective responsible tourism approach therefore might include information directed towards tourists concerning the purchase of locally produced goods and some understanding of how their choice of products may or may not impact on the ecology and resource depletion of the host area. This information might cause visitors to be more discerning in their consumption and ultimately give greater preference to purchases that might support the economy of a region or place.

According to Neto (2002), tourism is currently the second largest source of foreign exchange earnings in 49 developing countries as a whole. In less developed countries of sub-Saharan Africa, where there is devastating rural poverty, tourism is perceived to be one of the few feasible options for development and poverty alleviation (Briedanhann & Wickens, 2002). This is attributed to the fact that "tourism is the only major service sector in which developing countries have consistently recorded trade surpluses relative to the rest of the world" (Neto, 2002 p. 5). Nevertheless, it is argued that governments in developing countries frequently fall victim to the dangers of arbitrary, unplanned development without regard to the economic and cultural well-being of rural communities, or the conservation of the environment, or the inclusion of local residents in decision-making (Evans & Iberry, 1989; Long, Perdue, & Allen, 1990; Britton, 1991; Drake, 1991; Mardsen, 1992).

Whilst governments generally expect tourism to generate new jobs, enhance community infrastructure and assist in reviving the deteriorating economies of rural areas, tourism as a development option is under increasing criticism due to alleged scarcity of revenues, the inequality in the distribution of benefits and the perceived social costs to resident

communities (Din, 1993). This contradicts the objective of development. Despite this, “tourism frequently remains the favoured development option; especially in rural communities where people are desperate and they agree to any proposal which pretends to offer economic growth, with little or no consideration of future detrimental impacts” (Kinsley, 2000 p. 1).

Since the tourism industry has increased rapidly in the last two decades, and the fact that it depends on selling natural and cultural experiences as a commodity, it is important to conduct tourism in a responsible manner. The preservation of environmental and cultural assets that attract tourists to destinations in the future is essential to sustain tourism. Some incentives to ensure this preservation are necessary. In order to encourage tourism to become more responsible, a number of award schemes have been put in place across the globe. Moreover, “environmental management schemes encouraging responsible practices too, have been promoted in various sub-sectors, including hotel and catering, recreation and entertainment, transportation, travel agencies and tour operators” (Neto, 2000 p. 13).

The International Hotel Environment Initiative (IHEI), based in London, is a program initiated by The Prince of Wales Business Leaders Forum. Founded in 1992 by a consortium of chief executives from ten multinational hotel groups, IHEI is an educational charity designed to encourage continuous improvement in the environmental performance of the global hotel industry. IHEI has worked in 111 countries by stimulating and assisting with the establishment of local initiatives such as New Zealand's “Environmental Hotels of Auckland, the Asia Pacific Hotel Environment Initiative” and the Caribbean Action for Sustainable Tourism. Member hotels which now represent over 1 million guest rooms and more than 8,000 hotels on 5 continents (World Travel and Tourism Organization (WTTO) and International Hotel and Restaurant Association (IHRA), 1999).

In South Africa, the FEDHASA Imvelo Responsible Tourism Awards were introduced in 2002 to recognise positive initiatives taking place within the South African tourism

industry. These awards were launched to reward tourism businesses that have made some important progress towards responsible tourism. Malealea Lodge and the Adventure & Pony Trek Centre, which is the selected case study for this research, won the best practice award and was voted overall winner in 2003. Given the track record that this lodge holds in terms of responsible tourism, it is deemed worthy of further study particularly with respect to evaluating how responsible tourism influences livelihoods and natural resource management, as these characteristics are identified as one of the many features of responsible tourism.

Responsible tourism has been identified for the purposes of this study as an appropriate approach that demonstrates progress towards sustainable tourism. Responsible tourism practice seeks to observe both environmental quality and management as a means of conserving places of visitor destination and of satisfying consumer needs. It also recognises that stakeholders need to take responsibility to prevent adverse impacts that tourism and tourists have or are likely to cause to the environment and to the cultural heritage of host destinations. Ultimately responsible tourism ensures that the principles of sustainable development are treated as a final goal (WTO, 2001).

In summary, the intention of responsible tourism is to increase benefits and minimize negative impacts on the natural, socio-cultural, economic and political environment of the destination region. Ireland (1997) reiterates that governments need to take responsibility and control over the tourist industry. He explains that a voluntary code of conduct by tourists and private entrepreneurs is crucial in transforming mass-tourism towards responsible tourism. He explains that responsible tourism is possible under certain conditions of development which include a careful balance between regulation of the tourism industry through legislation and efforts to effect change through voluntary codes of conduct.

## 2.5 Tourism and Livelihoods

The concept of livelihoods considers how people live, what they aspire to and what their prospects of achieving those aspirations might be (Turner, 2001). Livelihoods have recently been defined as “activities, means and entitlements by which individuals make a living” and “sustainable livelihoods are derived from people's capacities to exercise choice, to access opportunities and resources, and use them for their livelihoods in ways that do not foreclose options for others to make their living, either now, or in the future” (UNEP, 2005 p. 56).

The concept of livelihood has attracted widespread attention from development agencies and analysts during recent years and, as a result, the concept of the organisation of livelihoods, as a framework, seeks to elaborate or refine the idea in one way or another. Some livelihood frameworks such as UNDP, Oxfam and DFID are people centred and focus on people's strengths rather than their needs. By contrast CARE, an international NGO, uses a livelihoods approach as its primary planning approach (de Satge, 2002). However, both approaches recognise the significance of assets, capabilities and activities required for a means of living. Assets are resources used by people to make a living. These resources can be owned and/or be accessed, but do not necessarily belong to the specific individuals, for example, land and natural resources. Capabilities refer to the “capacity to secure a livelihood” (de Satge *et al*, 2002 p. 63).

Chambers (1997) points out that in its simplest definition, livelihoods includes a consideration of variables such as: food, health, a strong family, wealth and income. The concept of 'job' has emerged as a central element in human resource strategies and policy. Currently, tourism, as a prospective job creator, is high on the priority list of governments' worldwide in both developed and developing countries (Chambers, 1997). Livelihood approaches are sets of economic, social and physical elements, and interrelationships which form the basis of a livelihood decision.

An emphasis on livelihoods is necessary if the poor are to be understood and put in the forefront of receiving benefits. The growing interest in sustainable livelihoods is an important step in the right direction to poverty alleviation and empowerment of the poor. Sustainable livelihoods integrates both the opportunities and assets available to a group of people for achieving their goals as well as interrelations with and exposure to a range of beneficial or harmful ecological, social, economic and political perturbations that may help or hinder the capacity of groups or individuals to make a living (Chambers, 1997). Ashley and Roe (2002) observed that since many Africans are poor, tourism should be conducted in such a way that its growth is aimed at poverty alleviation.

Certain characteristics of tourism can be conducive to pro-poor growth as operations can be labour intensive, and can readily include women and the informal sector. Furthermore, Ashley and Roe (2002) point out that tourism is based on natural and cultural assets of the poor which in turn places the poor in a position of vulnerability. As mentioned earlier, tourism can trigger social and cultural displacement, raise inflation, and contribute to inequality and social disruption. Therefore, it is necessary to link tourism with pro-poor growth strategy to capitalise on the advantages of development while at the same time reducing negative impacts on the poor.

In the preparatory seminar held in Hanover in Germany 2003 by the World Social Forum on the topic 'Tourism as an Instrument of Poverty Alleviation?', some participants argued that tourism is a business while others were of the opinion that tourism is a business based on inequality and it is unfair and unacceptable for some people to sit comfortably in it (Iwand, 2002). Inequality in tourism is arguably experienced in greater measure in the developing countries where entrepreneurs tend to exploit people and local communities. It is further argued that in these countries it is not a question of whether the local host communities want more tourists or not, but whether they have a choice. In general, people in developing countries do not have a choice of stopping tourism because it is the only means of making a living.

In developed countries, such as Germany, many governments regard poverty reduction as one of its goals. This is confirmed by Burghard Rauschelbach, senior advisor at the German Agency for Technical Cooperation (GTZ) (Kamp, 2004). About one hundred of GTZ's current development projects are concerned with tourism, some of which include public private partnerships. Often tourism has exploitative working conditions, including long working hours and job insecurity. The high dependency on tips and service charges must also be seen as problematic. In times of crisis, people became dependent on low wages and are forced or choose to ignore international conventions such as human rights conventions and labour conventions (Kamp, 2004).

Pro-poor tourism is defined as tourism that generates benefits for the poor. It is not a definite sector or product (Ashley & Roe, 2002). Benefits may be economic, but may also include social, environmental or cultural benefits, all of which have the potential to affect livelihoods in multiple indirect ways. For example, eco-tourism initiatives usually benefit local people, and emphasise the environment strongly in its operations. Conservation and development approaches emphasise the need for broadly distributed local benefits as incentives for conservation. Community-based tourism initiatives aim to increase involvement of local people in tourism. Similarly, “responsible tourism initiatives by comparison often increase the flow of the benefits to local people while also addressing environmental impacts” (Ashley and Roe, 2002 p. 63). Responsible tourism appears to be gaining broad support as an appropriate approach for hosting tourists whilst simultaneously alleviating poverty, improving the livelihoods of the local communities and also addressing environmental concerns.

## **2.6 Natural Resource Management and Tourism**

The management of natural resources is the frontline in the struggle for more sustainable and equitable development (Scherr, 2000). Natural resources are the basis of life on this planet, and exploitation constitutes a primary source of livelihoods for most of the world's rural population. The main strategies to jointly address poverty and environmental improvement are to increase poor people's access to natural resources,



enhance the productivity of poor people's natural resource assets and involve local people in resolving public natural resource management concerns (Scherr, 2000).

In most regions, the rural poor depend on agricultural production and common lands, than do the rural non-poor. Loss of livelihoods, in turn, leads to social tension, migration and settlement in inappropriate areas, and often to conflict. It then follows that targeted investments in environmental conservation and the promotion of sustainable and equitable conservation of material resources may be significant in managing disaster risk and reducing social tensions. Human action has consequences for the quality and quantity of natural resources on the planet. Effective resource management, whether for private, common and/or public resources use, often requires collective regulation (e.g. use of management restrictions on privately owned resources to influence environmental externalities) or collective investment (e.g. establishment of community drainage systems or trees for public use) in the consumption of resources (Scherr, 2000).

Good local organisational and management skills often underpin successful resource management activities (White *et al*, 1994). Environmental degradation is one of the first indications of unsustainable social and economic systems. Indicators show that renewable resources, water, forests, topsoil, fisheries are under extreme pressure and their productivity is in decline. Environmental degradation often undercuts economic potential and human well being, while stifling development efforts and leading to political tensions and conflicts. Yet, environmental issues have the potential to act as catalysts for strengthening stability and reducing tensions. All too often, however, environmental protection is a forgotten ingredient in post-conflict reconstruction.

Degradation of resources adversely affects the livelihoods of millions of people around the world particularly those in indigenous and traditional communities. Furthermore, the establishment of protected areas can displace people, introduce new influence and undermine traditional livelihoods and community structures (Chambers *et al*, 1997). By contrast, protected areas can contribute to local, regional and international peace when appropriately designed and managed, especially peace as an explicit goal. Cultural

market and leadership factors and characteristics of the resource base and local government effort, can lead to the emergence and success of local organization for NRM.

Access by the landless and rural poor to basic subsistence resources such as food, fodder, water fuel, building materials, medicines, law, and materials for tools are essential for livelihoods security (Chambers *et al*, 1997). Innovations are needed to facilitate poor people's access to and sustainable use of resources whether owned or controlled by or shared with others. "Natural resource conservation also provides options for improving the livelihoods of future generations - whereas ecosystem depletion and species extinction reduce the capacity to respond to future stresses such as climate change" (Dilys, 2005 p. 15). Multi-user tenure arrangements may be a way of protecting access rights for women and other marginal groups (Scherr, 2000).

In trying to relate tourism to natural resource management, it is noted that natural resource depletion and environmental degradation associated with tourism activities are adverse problems in tourism-rich regions (Neto, 2002). However, tourism planners have recognised the importance of natural and cultural resources as attractions and the importance of resource protection to sustainability (Inskeep, 1991; Gunn, 1994). "Essential then to all tourism planning is new commitment towards the goal of resource protection" (Carter *et al*, 2001 p. 266). According to Inskeep (1991), the natural and socio-cultural environment should be put into the context of planning the travel elements of tourism.

## **2.7 Summary**

Poverty reduction and sustainable development are global imperatives. Achieving these objectives requires integrated and concerted action by government, stakeholders and community. However, "tourism services in most countries are provided primarily by the private sector, which tends to oppose greater government regulation and taxation of the industry on the grounds that they are ultimately detrimental to efficiency, competitiveness and profits" (Neto, 2002 p. 13). In developing countries in particular, private

entrepreneurs are still required to assume responsibility for tourism as the way forward because tourism development cannot be disconnected from other components such as the economy, society and political context within which it exists (Dieke, 2000).

Sustainable development emphasises the integration of four components - economics, society, environment and institutions. This implies a need for a holistic approach to sustainable tourism to integrate a broad spectrum of issues and interests (Dilys, 2005). Tourism is changing and is showing signs of embracing the principles of sustainable development in its operations. Coordination and integration of the imperatives of sustainability as outlined in Figure 2.1 is central to achieving sustainable tourism. It has been argued that responsible tourism is an appropriate means from which to consider issues of institutionalisation, social, economic, biophysical environment in tourism.

## CHAPTER THREE

### *Research Methodology*

#### **3.1 Introduction**

This chapter describes the research design and methodology used in this study and discusses sampling methods, ethical concerns, data collection, analysis and the limitations encountered during the collection of data.

#### **3.2 Research Design**

The study seeks to evaluate the influence of responsible tourism on livelihoods and natural resources management. It was felt that a lodge, based in a rural area, would provide the most appropriate and relevant setting for the study. This idea was based on the assumptions that people in rural areas need and use natural resources for their sustenance and that tourism, as a nature-based industry, impacts on their use and management of such resources ultimately affecting the livelihoods of host communities. It was further assumed that such a rural area would provide clear, isolated and direct impacts of a tourist operation on both livelihoods and natural resource management. Thus purposive sampling was used in the selection of the case study area. This technique allows researchers to select a specific area of study that is assumed to assist in meeting both the aims and research objectives. Malealea Lodge won a number of awards, including the Economic Impact Award; finalist in the best Social Investment Programme; and finalist in the Environmental Management Programme categories of the Imvelo Awards 2003. The Imvelo Awards enable hospitality and tourism businesses to illustrate their commitment to responsible tourism and to showcase their economic, social and environmental achievements. Given the involvement and accolades received by Malealea Lodge in striving to comply with the broad principles of sustainable development in tourism, it was therefore felt that it would provide an ideal case.

Structured interviews were used for primary sources of data collection. This method was used to assist the researcher to keep the focus on the research objectives and to enable the interviewees to relate their opinions and observations to issues relevant to the study. The initial questions were directed towards understanding the role of Malealea Lodge within the village of Malealea. These questions were directed towards gathering information linked to personal earnings achieved through various opportunities offered by the lodge; how involvement in the tourist lodge operation has changed their lives; and how the lodge had, if at all, influenced their use of natural resources and management of the village of Malealea (See Appendix 2 for the questionnaire). These questions relate directly to the main research question and assist in answering the question: how does responsible tourism influence livelihoods and natural resource management?

### **3.3 Pilot Study**

The questionnaire was tested during a pilot study that was administered at Ramabanta Lodge between the 27<sup>th</sup> and 29<sup>th</sup> of June 2005. Fifteen people were interviewed to test the accuracy of the questionnaire and the proposed questions. This lodge was selected for piloting because it is a new lodge which is using a similar approach in its operations to that of Malealea Lodge. Following the pilot study a number of questions were modified while others were refined so as to improve the response to each.

Ramabanta Trading Post Lodge is situated in the south-east of the Maseru district. It is located in the mountains of Lesotho and offers spectacular views across the Ramabanta Valley. It is an ideal place for the adventure seeker with the ultimate challenge in the off-road trails. It is also appropriate for people seeking peace and tranquillity of trekking on horse-back or hiking through the valleys and mountains of Lesotho. Fly fishing, bird watching, alpine flora, rock art and cultural experiences, among others, are available at the lodge. Ramabanta Lodge has been operating for five years. While conversing with one of the owners of the lodge, it was mentioned that this lodge has been highly influenced by the Malealea Lodge in terms of activities and a general code of conduct.

In this study, the population sample was selected by stratified random sampling method. The sample was divided into three groups: those who are directly involved, indirectly involved and those uninvolved. This was used so as to ensure that all the relevant individuals for the study were identified. From each group, a sample was drawn for data compilation through a snowball sampling method of data collection. In this method, the sample emerged through a process of reference from one person to the next. At the start, the researcher identified key informants who in turn recommended two or more relevant people for the purpose of the research. This snowball technique is very useful for increasing the numbers in the sample, but more importantly to ensure that individuals relevant to the study are incorporated into the interview process (Denscombe, 1998). The sample consists of people who were directly involved in the activities of the lodge, those who were indirectly involved, and the people who were not involved at all.

### **3.4 Data Collection**

Fifty interviews formed the sample population. These interviews were conducted from 1<sup>st</sup> July and completed on 11<sup>th</sup> July 2005. The interviewees all lived and worked in and/or around the Lodge but others were also found in surrounding areas where they either directly or indirectly benefited from the existence of the lodge. In order to establish an interview, the researcher introduced herself to both the headman of the area and the owner of the lodge before commencing with data collection. From these two parties, access was granted to undertake interviews with whoever the researcher found relevant to the study.

Interviews formed the primary source of data. As a research methodology, the interview process provided an opportunity for the researcher to clarify answers whilst also providing the interviewees with an opportunity to clarify their answers. By so doing, the interviewer was able to determine how responsible tourism influences livelihoods and natural resource management into issues that assisted in answering the research question. The study sample consisted of people who were involved in various activities of the lodge and those not involved at all. The interviewees were organised into distinct groups,

namely, those directly involved, those indirectly involved and those not involved at all. However, more emphasis was put on those who were involved with the lodge than to those uninvolved. This was mainly to enable the interviewee to explore all possibilities of how the activities at the lodge might have influenced the livelihoods and natural resource management of the host community. The interviewees included: a few members of staff at the lodge; children involved in pony trekking; hiking guides; pony guides; boys and girls who sing in the choir at the lodge; men and women who work at the handicraft centre; a few individuals who work with the lodge on its environmental projects; those not involved in any way with the activities at the lodge; and finally those owners of the shops located in the vicinity of around the Lodge.

The rationale and objectives of Malealea Lodge were sought from an employee at the lodge before undertaking interviews. This was necessary in order to familiarise the researcher with the operations of the lodge. Three people responsible for all the activities taking place at the lodge were interviewed first. These people were key informants who in turn recommended other individuals that might be useful for collecting further information about the lodge. The interviews were conducted in Sesotho<sup>1</sup>, the mother tongue of the interviewees. The interviews were recorded on tape and later translated into English. This made it easier for data analysis and documentation. Tape recording interviews are preferable to note taking since the latter distracts the interviewer from engaging with the interviewee (Balbach, 1999).

### **3.5 Data Analysis**

The information obtained from the interviewees was divided into three distinct groups of people selected for interviews: those directly involved with the lodge; those indirectly involved; and those uninvolved. It was thought that the uninvolved were most likely to criticise Malealea Lodge more than those involved whilst those involved were most likely to speak positively of the lodge. The three main groups of interviewees (those directly involved, indirectly involved and the uninvolved) were selected in an effort to avoid bias

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<sup>1</sup> Sesotho is a mother tongue for the Basotho.

in the study. All the answers offered by the different interviewees were organised in these respective categories for further analysis.

The information on livelihoods was divided into three categories. This was used to help evaluate the direct or indirect impacts of Malealea of the previously mentioned groups. In this study, positive impacts were defined by those factors that add value to life. The same criterion was used to analyse the negative impacts of Malealea Lodge on livelihoods. Negative were impacts included those factors contributing to the depreciation of livelihoods as a result of the establishment of Malealea Lodge.

Natural resource management and the integration of livelihoods and natural resource management were not analysed using the same selected categories described previously. This was mainly because the responses showed no distinct differentiation. Nevertheless information obtained from the interviewees was compared with the literature and reports on Malealea Lodge.

### **3.6 Limitations of the study**

The following limitations were encountered in undertaking this study:

- No population census was available for Malealea. The population size was estimated from field observation and from an unpublished article which was used as a point of reference;
- Permission was not obtained from the parents of the children participating in the activities of the lodge because some children lived by themselves (siblings only) whilst others did not report to their parents matters concerning their movements and what they did with their leisure time. It was often difficult to identify those with parents or guardian(s) and those without. This situation posed an ethical concern because all under age interviewees should have been accessed through their parents and or guardian(s);



- The tape recorder used for the interviews was problematic as it went off at various times often causing the researcher to give undue attention to the equipment rather than the interview itself.

### **3.7 Ethical Considerations**

In research studies, it is important to consider ethical concerns because people want to be treated with respect at all times. This includes avoiding harm to people, having due respect for the people's privacy and not subjecting people to unnecessary research procedures. The information obtained from the interviewees was treated in confidence. Reassurances were given to the interviewees with regards to the confidentiality of the information.

The researcher had a letter of introduction signed by the supervisor (refer to Appendix 1). It was important for security purposes and to verify the motives of the interviewer. The subjects were treated with respect and dignity. Hence they were informed about objectives of the research study which were clearly outlined to them. Time management was also taken in consideration and most of the interviews were of forty-five minutes duration. The researcher emphasised at the outset that the interviews were undertaken voluntarily and that they had a right to withdraw at anytime should the need arise.

## CHAPTER FOUR

### *Results and Data Analysis*

#### **4.1 Introduction**

This chapter presents the results of the interviews undertaken for the study so as to answer the research question and address the objectives of the study. The study seeks to understand how responsible tourism influences the livelihoods and natural resource management of the host area. The objectives of the study are twofold: to explain how a tourist lodge influences livelihoods and natural resource management; and to investigate and understand how or if livelihoods and natural resource management are perceived as being integrated in a responsible tourist operation. An analysis of the interviews and secondary sources is used to evaluate how responsible tourism influences livelihoods and natural resource management.

This chapter examines four main themes, that of positive and negative impacts of the lodge on livelihoods; natural resource management; and the integration of livelihoods and natural resource management. The themes on positive and negative impacts on livelihoods have been divided further into three categories to distinguish between those interviewees who were directly involved; those indirectly involved; and those uninvolved with the lodge. These groups were established in order to compare and contrast the findings of the interviews. The last two themes, that of natural resource management and the integration of livelihoods and natural resources, have not been put into separate categories because the interviewees gave similar answers to the questions in each theme.

Secondary data used in this study was largely obtained from documents prepared by the Malealea Development Trust Fund and by Gillian Attwood, a researcher and lecturer from the University of Witwatersrand who was based in Malealea at the time of this study. The data has been used to confirm and refute the responses from interviewees. Interviewees were grouped into groups as listed in Table 4.1 below.

**Table 4. 1 Groups of the interviewees**

Groups	Composition	Number of Interviewees
Directly Involved	Guides	5
	Guide/horse owner	5
	Guide/choir/band	6
	Formally employed in the lodge	6
	Handicraft Centre	8
Indirectly Involved	Cafe owners	4
	Members Malealea Development Trust Fund	4
	Teachers	2
Uninvolved	Females and Males	10

*Data collected in July 2005*

#### **4.2 Positive Impacts on Livelihoods**

In this study livelihood analysis seeks to understand how Malealea Lodge has positively assisted the people of Malealea to earn a living and improve their living conditions. Livelihood analysis provides a useful framework for monitoring the impacts of development initiatives and identifying unintended consequences (de Satge & Holloway, 2002). This section discusses the positive impacts of Malealea lodge on the livelihoods of the host community and those from the surrounding villages so as to understand how this tourist lodge has impacted on their livelihoods.

#### 4.2.1 Directly Involved

This category describes those involved in projects that are directly linked to the operations of the lodge in which the individuals have a formal arrangement with the lodge. It consists of people who are formally employed at the lodge, including guides and members of the handicraft centre. In general, the lodge was reported to have made life better for some people in the area, for example, in a comment made by an employee at the lodge, he suggests how the lodge had given him a means of living:

*"I have never been to school. I'm sure that if the lodge was not here I would probably still be a herd boy. I used to be an isolated person always stressing about my problems. But ever since I started working here I can now manage to take care of my family" \*<sup>2</sup>David.*

David's comment suggests that the lodge has had a positive impact on him. The lodge does not only provide David with a source of income but has also provides him with a means to improve his confidence thereby allowing him to feel comfortable within the community and gives him a sense of belonging to the community. A sense of belonging is crucial to secure a livelihood as it assists in decreasing vulnerability to shock and stress (de Satge and Holloway, 2002). Confidence is derived from the fact that vulnerable people want to know that there are other people who might care about each other and are willing to help should the need arise. Other employees interviewed at the lodge also indicated that the lodge had saved their lives because if it was not there, they do not know what they could have done with their lives and their dependents. The money earned from their employment is used to support them and their families.

Members of the handicraft centre explained that they had received life skills training through the lodge. It was further explained that the lodge organises workshops on HIV/AIDS education and business management. They also received clothes and maize meal for maintaining pony trek paths in the villages surrounding Malealea. However,

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<sup>2</sup> NB: Names with asterisk are not real names. They have been used to retain anonymity.

some members were not particularly happy with the remuneration they receive from the handicraft centre whilst others feel that even a little money earned is better than nothing:

*“This money is little and close to nothing because we get to make between M120-200.00 per month. Handicraft is neither paying nor as productive as I thought. I am still a member because I can borrow money from my colleagues because they know that I am working and therefore can pay them back” \*Mary.*

Although the handicraft centre does not pay well, their involvement at this centre indirectly improves their livelihoods through associations between members of the handicraft centre. These associations are crucial to livelihoods because workers involved in the centre have some assurance amongst each other that they can borrow money from colleagues to attend to their needs knowing that they will be paid back in the future. These associations are important to people as it helps individuals feel safe and secure in the environment and provides a sense of belonging in the association and in the village.

Other members of the handicraft centre indicated that they did not earn much money from making and selling their products. However, they were satisfied to keep on producing such goods because it was the only way they were able to support their families.

*“First I did embroidery on table clothes and then I sold pictures- Jesus, Mary and Joseph pictures. Then Gillian [Attwood] came and organised all the ladies with these talents. I don't have fields and my selfish husband gave me only M10.00 yet he was working in Gauteng. Things got bad to an extent that I ended up renting out my son to other people for herding their animals so that I can buy a table and cupboard like other women. We also didn't have proper clothing, food and generally all the basics. But since I joined the handicraft centre, I can manage to buy the basics- candle, salt, sugar, oil, maize meal, vegetables, meat sometimes and even clothes” \*Anne.*

The guides explained that tourists sent clothes to schools. The Malealea Development Trust Fund (MDTF) supports orphans by helping them attend school. The guides also pointed out that life was better since they can buy a few important things and can help their families. It was mentioned that they get good practice in speaking English to the tourists. This feeling was supported by \*Santino explained that “in Lesotho people speak

English only at school but I get very good practice when accompanying the tourists”.

This exposure to different languages was also confined by another guide:

*“Through interacting with the tourists, I have learnt a lot of things about other countries, climate, and languages otherwise I wouldn't have heard or learnt of them. I know a few words in French, German, and Dutch. It is important because I can converse with Non-English speaking tourists”*  
\*Michael.

Although the guides were not conversant in the language of the tourists, they realise the importance of knowing and learning about other countries. They realise that being knowledgeable about Lesotho is not enough, but it is of little or no use if they cannot communicate their knowledge with tourists. Their knowledge of foreign languages, especially English, was seen as a privilege. Those that could converse in English were given an opportunity to participate in overnight trips which received better payment compared to short day trips. Therefore, being knowledgeable is not only about exposure to tourists but also has a financial implication which works as an incentive for young and aspiring guides.

Members of handicraft centre expressed gratitude for the initiatives and support that Gillian Attwood provides to the community. Attwood has developed a comprehensive education and community development program for the Malealea community and has been actively involved in various projects established by the lodge. She has spent three years working with the community to establish 'learning circles' in which development issues form core courses in the villages. Issues such as: HIV/AIDS and life skills education; tourism; business skills; tree planting; and degradation and natural resource management; and gender issues form part of the curriculum. The teaching of literacy and numeracy has been strategically integrated into these broad topics so that learners can see the relevancy of these skills to daily living.

#### **4.2.2 Indirectly Involved**

This category of people is composed of those individuals who either benefit from the tourists staying at the lodge and/or people who assist the Malealea Lodge with its projects. This includes cafe owners, members of MDTF and teachers from the neighbouring primary schools. Tourists buy products from nearby cafes and shebeens, and contribute positively to the economy of the area. Members of MDTF were interviewed because they are responsible for the management and distribution of funds in MDTF. They also facilitate and oversee various projects initiated by the lodge. Teachers were interviewed because most of their pupils were involved as guides at the lodge and are also responsible for entertaining the visitors at local schools and encourage sponsorship for the children at school.

Attwood (2002) compiled a report outlining all the educational programs she established in collaboration with the lodge. This report explains the involvement of the lodge in a variety of initiatives and has repeatedly been referred to by the interviewees including teachers, members of MDTF workers in the, handicraft centre, those formally employed in the lodge and the guides. The lodge, through the MDTF, has assisted in building schools and a community library in Malealea. The Lodge and the MDTF have managed to raise money for infrastructure as well as general support for schools in the form of donations of stationery and books for schools and libraries. The financial value of these donations is about R25, 000. 00 (South African Rands) whereas over R230, 000. 00 has been spent on educational infrastructure for classrooms and a pre-school over a period of four years (2000-2004). A few tourists have also committed themselves to periods of teaching at the various schools (MDTF, 2005).

The MDTF has been responsible for education projects such as raising funds for school scholarships; the establishment of the library in the primary and high schools; salaries for three pre-school teachers; and the establishment of adult learning communities in fourteen villages. The following have been identified by the MDTF (2005) as milestones in the provision of education:

- Preschool: to promote early childhood education by accommodating 50 children per year.
- Sports Facility: to promote sport and positive social recreation. It serves approximately 200 people.
- Electrification of schools through wind turbines and solar panels.
- Wind turbine, solar panels, and computer instalments at one of the schools in the neighbourhood: to electrify the high school to create better learning conditions and access to computers to 100 students.
- English Language courses have been established for adult education, local entrepreneurs and guides.

Table 4.2 identifies the purpose of various education programs as well as the number of people who have benefited from these materials, the financial contribution and the source of funding.

**Table 4. 2 Education programs in the Malealea area**

Type of Education Program	Purpose	Number of beneficiaries	Financial value (SA Rands)	Source funds
English Language course	To teach English to guides and local entrepreneurs to improve access to the market.	+100	R50,000	Private Swiss donors
Community Learning Course	To guide the village learning circle facilitators.	+150	R100,000	Kellogg,
	To guide learning within the craft co-operative.			UGA, CCA
Learning journal	To provide a structure for reflective learning while on a learning tour of KZN craft and tourist places	28	R5,000	Canada Fund
Guide training book	To provide training for local pony trekking guides	20	R10,000	LHDA
<b>Total:</b>		<b>+298</b>	<b>R165,000</b>	

*Source: MDTF (2005)*



Table 4.2 presents education programs established by Malealea Lodge for its host community. It provides a description of different types of programs, the purpose of each program, the number of beneficiaries, expenses in undertaking such programs, and sources of funds. The main purpose of Table 4.2 is to show that Malealea Lodge contributes to improving the capability of the host community and that the management of Malealea Lodge together with the MDTF, actively source funds for these programs.

Cafe owners who were interviewed explained that their business had improved because people who work at the lodge and tourists buy from them. These interviewees also identified the fact that students receive scholarships as a result of the support from the lodge. They explained that they were delighted that some people manage to make big gains from various projects undertaken by the MDTF.

**Table 4. 3 Summary of all the major benefits received by the host community**

<b>Beneficiaries of tourism at Malealea Lodge</b>	<b>Number of people benefiting</b>	<b>Financial value (estimated annual benefit)</b>
<b>Market for entrepreneurs and employment opportunities</b>		
Pony Owners Association	65 members	R450,000
Hut owners	10 hut owners	R40,000
Handicraft Cooperative	40 members	R96,000
Local bands	14 (7 members x 2 bands)	R25,000
Local choirs	40 (20 members x 2 choirs)	R50,000
Cultural museum	One family	R16,000
Shebeens and village shops	10 -20 people	R6,000
Traditional doctor and translator	2 people	R5,200
Hiking guides	25 people	R15,000
<b>Donations from tourists to local development initiatives</b>		
January 1998 to June 2003	+500	R347,607
<b>Total financial value of economic benefits of tourism for the community (over 700 people in total):</b>		<b>R1,050,807</b>

*Source: MDTF (2005)*

The management policy at Malealea Lodge aims to ensure that it procures local services as far as possible. This is illustrated by a range of services the lodge gets from the local market. These services include cleaning, cooking and washing services through the employment of local people. Services needed for maintenance of the grounds and facilities at the Lodge are also obtained by employing local people. For example, all building and thatching services are acquired locally:

*“It is true that the money I get from renting out my horse is very small but I must say that it is very useful. I can buy small items for my family and attend minute needs with it. However, I am also a builder and Mr. Jones usually hires me to build rondavels in the lodge. I have personally built some of the rondavels in the lodge. I also do renovations when there is not anything to build. The money I get from these jobs is way better than renting out my horse. I been saving it and now I have build myself a rondavel which looks exactly like the ones in the lodge. Mr. Jones was very pleased to see that rondavel. He told me that he was glad to see that some people can improve their lives from the jobs he creates for them. I am happy for myself too. My building skills have also improved a lot with the jobs that I have for the lodge” \*Mikel.*

Local services and produce are sought from Malealea. This includes full-time and part-time workers. \*Carlos (an employee at the lodge) stated that he knew of only one person who is neither from the Malealea nor the surrounding villages. ‘He is a white guy’ who does a lot of mechanical work at the lodge. Table 4.4 presents the statistics of employees at the lodge. It confirms that the lodge employs members of the host community

**Table 4. 4 Recruitment and employment profile at Malealea Lodge**

Categories	Total	Men		Women		Live within 50km of the Lodge		Black		Disabled	
Full-time employees	13	8	61%	5	39%	12	92%	12	92%	0	-
Major part-time employees	13	0	-	13	100%	13	100%	13	100%	1	8%
Minor part-time employees	20	20	100%	0	-	20	100%	20	100%	0	-

Source: by MDTF (2005)

Malealea Lodge also buys locally produced goods such as vegetables, eggs and local bread “liphaphata” (served with lunch at the Lodge). The Lodge has a policy of always

buying local produce wherever possible. The following extracts from interviews illustrate the emphasis on local procurement.

\*Vincino explained that before he got a full-time job in the lodge, he was told to sit by the gate so that when they need someone to send around the village he was called to do to this. “I used to do part-time jobs and be sent around if there is a need. I used to go get vegetables for the lodge somewhere down the gorge, bring water to the lodge etc.....”.

\*Thato explained that “the lodge buys vegetables from the villagers. It only depends on what they want to cook for the day otherwise they always buy their vegetables, especially spinach, from the members of the community”. “I grow vegetables from my big yard and they are for sale to everyone including the lodge. I usually send out two horses to Malealea to sell these vegetables otherwise some people come here themselves to get their vegetables. But since Malealea is a bit far from here, I usually get an order in advance from the lodge so that I can deliver the vegetables. I grow vegetables like potatoes, cabbage, spinach, carrots and pumpkins” \*Maria.

#### **4.2.3 Uninvolved**

The interviewees in this category were observers of tourist operations conducted by the lodge. These people were interviewed so as to verify information given by those involved in and with the lodge. Interviewees resided in the Malealea and villages surrounding the lodge. Their responses were elicited in order to compare and contrast this information with those expressed in reports and interviews.

Three ladies from Tsoinyane (a small village outside Malealea) each commented about the role of the Lodge in supporting livelihoods: “There is no serious contribution. All the attention is given to Malealea village even the horses used in the lodge are from Malealea and would like to see other villages participating in such activity. The lodge assists the people of Botsoela with skills in developing vegetable gardens and allows my grand-daughters to be guides to the Botsoela waterfall” \*Maliketso. Others just seemed to be

less bothered about what the lodge does. “I really don't know how the lodge has contributed positively in this area except that they hire horses from the villagers, have guides to take the tourists around and teach people to do work with their hands at the handicraft” \*Sello.

In summary, several positive impacts on the host community were identified. These benefits are discussed in relation to livelihoods. The livelihoods theme can be divided into three sub-sections of, “assets, capabilities and activities contributing to the needs and priorities of households” (Carney, 1999. p: 4). Assets have been divided into material assets and social assets. Capabilities are composed of knowledge, skills, state of health and ability to labour or command labour. Activities contributing to the needs and priorities of households are divided into cash income, impacts that decrease vulnerability, food security and cultural belief.

Some members of the handicraft centre reported an improvement in their personal relations with one another. These relations have the potential to enhance their ability to borrow money from one another with the knowledge that one is earning some income and therefore will have the ability to pay back loans. This is an important contribution to livelihoods as people do not live in isolation. These relations form social assets which contribute positively to livelihoods because they provide the people with a sense of belonging to others besides their families. They also provide a sense of security and acceptance within a community and thereby provide stability and harmony to the individuals concerned.

Social assets refer to a sense of community and belonging as members of a community which forms an important part of livelihoods in rural communities since people depend on one another for assistance. The amount of money earned from the lodge was said to be very little however, as it is only sufficient to address immediate needs such as ‘buying candles, salt, sugar oil, vegetables and meat sometimes’ \*Anne. For those who save money like Mikel, major developments have been achieved since it has enabled him to build a rondavel with the money earned from various part-time jobs at the lodge.

In addition, skills and capabilities of the people of Malealea are being improved through different programs that are offered by Malealea Lodge. “Capabilities are knowledge, skills and abilities that the household draws on to secure its livelihood” (de Satge & Holloway, 2002 p. 98). These capabilities increase the chances of supporting livelihoods through newly acquired knowledge and skills. Moreover, capabilities allow members of the community to engage in different livelihood activities which were previously not possible. Capabilities have been improved by providing them with education ranging from small business, tourism and life skills. Practical skills include weaving, sewing and knitting at the handicraft centre (MDTF, 2005). Table 4.5 below lists the initiatives established at Malealea.

**Table 4. 5 Initiatives developed as result of tourism at Malealea**

<b>Type of initiative</b>	<b>Purpose</b>	<b>Number of beneficiaries</b>	<b>Financial value in Rands</b>	<b>Source funds</b>
Community garden	To help promote nutrition and income generation in the community	25	30,500	Tourist donations, German Agricultural Organisation
Classrooms	To create better learning conditions & better education.	100 children per year	132,000	Malealea Development Trust (MDT) - donations from tourists
Preschool	To promote early childhood education	50 children per year	82,000	MDT - donations from tourists
Work and sales room for Craft Co-operative	To promote sustainable income generation	35 co-operative members	80,500	Malealea Lodge, MDT - Donations from tourists
Fencing of wetlands conservation area	To protect and conserve a central water source in the valley	1000 people	20,600	MDT - Donations from tourists
Museum	To promote local culture and income generation	One family	1,300	MDT - Donations from tourists
Sports Facility	To promote sport and positive social recreation	200 people	100,000	MDT and the Big5 (a Dutch group)
Wind turbine, solar panels and a computer	To electrify the high school to create better learning conditions and access	100 students	120,000	Donations from British School (Royston High School)
Construction of a dam	Irrigation of a community garden	+40 people	58,000	German Embassy
	<b>Total:</b>	<b>+1,555 people</b>	<b>624,900</b>	

*Source: MDTF (2005)*

Table 4.5 presents a summary of all the projects that Malealea Lodge has established since 2000. It displays the types of projects, purpose and estimated number of beneficiaries, expenses and sources of funds for each project. The information details investments secured between 2000 and 2004.

The three categories of livelihoods that of assets, capabilities, and activities that people are undertaking as a means for livelihoods, are interdependent and interrelated. Assets coupled with capabilities increase the chances of improving livelihoods because people use their capabilities which include thinking skills, creativity and knowledge to use their assets in a productive manner. Nevertheless, there are occurrences when the two are insufficient to maintain livelihoods. In such cases other activities are required to contribute to the needs and priorities of households. These activities are usually divided into cash income, impacts that decrease vulnerability and food security (de Satge & Holloway, 2002).

Livelihoods are composed of assets that can be used to make a living such as money, land and housing. Capabilities are those skills that are applied and/or used as stand alone tools that together with assets enable people to make a living, for example, learning to drive a tractor enables or supports an individual to potentially use the skill in a profitable way. So owning a tractor (an asset) and knowing how to drive it (capability) can be combined to make a living and thereby improve food security.

Those interviewees directly involved in the lodge reported that the money earned was complementary to other means of livelihoods such as ploughing fields, or operating a small 'chicken farm'. There is evidence from the interviewees and reports by MDTF (2005) that the lodge has managed to develop strategies to decrease vulnerability in terms of HIV/AIDS, general education and has ensured food security by assisting communities to develop communal gardens for household consumption.

### **4.3. Negative impacts of the lodge on livelihoods**

Child labour is commonplace in the tourism industry worldwide particularly in the informal sector. According to estimates made by International Labour Organisation (ILO), between 3 and 19 million children and teenagers work in the tourism sector (United Nations Commission on Sustainable Development (UNCSD, 1999). In addition, tourism has been criticised for aggravating the problems of societies: the destruction of social patterns, neo-colonialist relationships of exploitation and dependence, inflationary pressure, among others (Dieke, 2000). As a result, it was felt important to inquire about any negative impacts that Malealea Lodge has on the host community. In this study the negative impacts of the lodge have not been established from other sources such as reports or impact studies. The discussion findings are based entirely on the interviews. Once again information from the interviews was discussed with respect to the three groups: those directly involved; those indirectly involved; and those who are not involved in tourism.

#### **4.3.1 Directly Involved**

This category describes those involved in projects that are directly linked to the lodge and have a formal arrangement with the lodge. It consists of people formally employed at the lodge, including guides and members of the handicraft centre. Firstly, drinking and violence were reported to have increased amongst members of the community, particularly the youth. It has reached a critical point such that “Mr. Mick, the owner of the lodge, has made a rule that should he hear that one fought people anywhere in the village then it's over at the lodge” \*Thabo. “Some of these kids end up refusing to go school. All that they want to do is to do tour guiding. These children do not want to assist at their homes; laziness has taken over their lives” \*Lereko.

\*Malineo reported that:

*“Our children no longer want to assist us at home and when you try speaking to them they leave you and wait by the gate and make some*



*money and buy food.. So this freedom that they have is making them go out of hand”.*

*“They have also lost interest in anything except guiding. They are out of control and it is bad because this was meant to assist people meet their livelihoods not to be useless people” \*Manthabiseng.*

“The parents should take responsibility to monitor their childrens' movements and see what they do with the money they earn from tour guiding” \*Sempe.

*“The children, who act as guides, abuse alcohol and have a tendency to abandon their responsibilities in their homes. This is unlike traditional Basotho children who have chores in their families. The financial independence gained from tour guiding has made them irresponsible and disrespectful children because they do not need money from their parents instead, chances are the parents are the one people who are looking forward to getting money from them” \*Mr. Sello.*

There was also feeling of prejudice by some members of the community, more especially those who are not involved. This is supported by \*Kelibone:

*“There is a lot of misinformation about the handicraft centre. This has led to misunderstandings and consequently hatred and jealousy as some people believe some of us have been chosen by Mr. Mick to work at the handicraft centre. They believe the selection of the people into the handicraft centre was biased which is not true. The main problem is they never ask the people who work here. All that they do is to sulk and influence other members against us. It is difficult to live with the people you know that they have issues with you and never confront you about them”.*

Thirdly, there is a sense of insecurity in terms of the sustainability of the relationship that the management of Malealea Lodge has with members of the community. The members of the community feel they can not have their lives planned around their involvement at the lodge as they are uncertain about their future. Moreover, there is also a concern about increasing rates of theft in the area which is believed to be a result of the establishment of the lodge. This thought emanates from the perception that people are susceptible to quick and easy cash by being tour guides and if they cannot act as a tour guide then they opt for theft. This is supported by \*Nts'abeng:

*“Sustainability of the relationship of the lodge with the members of the community is uncertain. The reason being that it is uncertain that the next person to take over from Mick will have the same ideas as him. Therefore,*

*people especially these children who are guides, who lead self destructive live styles will end up being a threat in the community should management of the lodge change or the lodge close. They seem to be too dependent on the lodge to an extent that it is unhealthy to themselves and the community in general. There is also theft lately particularly breaking into the handicraft centre for money. This is frightening because it means that very soon they will turn to individual houses in search for money and whatever they will find attractive. It really poses great concern for security in this community”.*

#### **4.3.2 Indirectly Involved**

Interviewees indirectly involved reported that parents need to take responsibility to bring some sense of order and to take greater responsibility for their children. If they did so, children would not consume alcohol as they do. \*Mr Neo:

*“The children are too independent because of the little money they make whilst knowing that even the parents themselves do not have the money themselves. Now parents have let the children control themselves, they say they should make money in the meantime Basotho children have obligations which they should attend to. Then idling minds end up planning wrong and inappropriate things hence increased crime and rape rates. However, I still think and believe that parents should start taking responsibility and be guides themselves and stop children from doing it. This will not only empower them as parents but to set examples to these children that parents have responsibility to their children since they even marry very early in life when their age mates are busy studying”.*

This comment is also supported by \*Mr. Leabua:

*“These kids are out of control, all that they do is to wait for the tourists and make petty cash than do their chores at home. Others are hesitant to go to school because of the petty cash they make and they do not look into the future and sustainability of these jobs. I can foresee theft rates and crime increase if this lodge was to be closed. They drink with us- the elders, this is very awkward because it is not in our culture to be mixing with the children at these joints. I foresee this area being hit by drunkenness, rape, theft, and increased spread of AIDS/HIV”.*

Drunkenness of the youth at local shebeens and cafes is believed to be caused by the lodge providing children with opportunities to make money. This perception was raised by \*Mrs Ntho:

*“Children have the guts to sit at the cafes and buy liquor. Interesting yet surprising enough, they do not drink by themselves but with the older ladies and women. This is a very awkward setting and culturally an unacceptable one. If things do not get better, I guarantee you that very soon there will be commercial prostitution in this area”.*

Alcohol abuse is not the only problem arising from involvement of the children in tour guiding. However, it is seen as a source of many other issues such as theft and possible spread of HIV/AIDS in the area. This increases their vulnerability to health risk, crime and poverty because of a failure to plan and take opportunities where there are possibilities for personal growth. \*Mrs. Ntho also mentioned that the lodge is trying to help relieve poverty in the area but added that:

*“There is still a sense of helplessness and beggars in the villages. This has also passed on to the children because it is very easy for them to adapt anything at any time. Instead of the lodge making matters better, they are actually worse because they now know what money is and what to do with it. They would do anything for money. They sometimes claim that they are orphans so that they can be given money by these tourists. They also blatantly ask clothes from these tourists as they pass by their yards or just along the road”.*

It was also mentioned that it is not only the children of the area who seem to be too dependent on the lodge but also the elderly as reported by Mr. Ntja:

*“Even the owners of the horses have also lost interest in attending to other things that they used to like ploughing their fields. The people can no longer think beyond getting cash from the lodge. There are opportunities for them to learn small business management and even making proposals for sponsorship through the lodge but there since there is no guarantee that one will get hard cash straight away and that there has to be deep thinking and collaboration with other people, that is usually not seen as a option. All that they do lately is to sit here and wait for the tourists and earn peanuts”.*

Members of the band were also reported to be missing classes over a three week period during which they performed in Europe. The teachers recommended that these overseas visits should be scheduled at a time when these pupils were on vacation as they suffer when they leave school during the year. Anxiety to go overseas was also reported to distract the pupils from their studies before and after they return from an overseas trip.

Concerned were also expressed about the legitimacy of the MDTF committee which was established to assist the lodge to undertake environmental and social responsibilities. This concern was even raised by a member of MDTF. It was pointed out that MDTF committee is claimed to be democratically elected but members of the community do not recall being assembled to discuss and elect the members of that committee:

*"Mr Jones chose the people that he likes to be in that committee because he knows that if not he will not get away with what he is already getting away with currently. Those people are nothing but his puppets! Mick can do better than what he is already doing for this community but he won't because this is not his home village. He is making so much money I don't see why he is doing this much. I don't see why can't he take some of these children to school with his own money, why can't he take care of HIV/AIDS orphans and why is he paying his workers peanuts? Those around him and working for him will not tell you the truth because they know it will be over with them, he will fire them. And if so how will they make a living...". \*Mr. Ntsane.*

These comments suggest unhappiness about the manner in which members of the committee are elected. There is a feeling that management of the lodge selected committee members of MDTF without consultation with the members of the host community. This situation has caused dissatisfaction amongst members of the host community as they argue that those people are supposed to represent them in the planning and facilitating projects established by the lodge. As a result, some feel that such members should be elected by the members of the host community not by management of the lodge. This criticism brings into question the principles of democracy, public involvement and participation when establishing formal bodies that aim to empower host communities in tourism.

#### **4.3.3 Uninvolved**

People from the surrounding villages, such as Tsinyane and Botsoela, felt that the hiring of horses and those employed at the lodge were deliberately designed to accept only those living in the immediate surroundings of the Malealea lodge. They seemed to be dissatisfied with arrangements as it is only people in the Malealea area who benefit from

such opportunities. The following quotes illustrate this perception of unfair selection for certain work opportunities. \*Mpho explained that:

*“Sometimes the owners of the horses do not allow other people to sign in for their horses. Even formal employment at the lodge is very tricky because I went there seeking a job and I was told there were no jobs and later on someone from Malealea did go in search for a job and was offered one yet she went there after me. I really don't understand the employment system in there...”*

\*Mr. Libetsa explained the reasons behind the decision to use horses from Malealea for pony trekking:

*“It is true that we take horses from Malealea area but it was not meant to discriminate others from benefiting from the lodge. It was only a matter of convenience. Thing is we initially had horses from neighbouring villages but it came out very stressful because others could not make it in time when sometimes they would be here but there would not be any tourists to take hiking. As a result, we found it to be time wasting and non-productive because if ones horse was scheduled for a particular day and there were no tourists then that would be it. No compensation would be made for traveling from far away and making no money. There was strictly no compensation for such incidents and the worst part was that they kept on repeating themselves. Consequently, the decision to take horses from Malealea was made on the basis that the horse owners do not have to stay at the lodge for the whole day. They can always come through in the morning and if there were no tourists then they can always go away and can be easily brought to the lodge when there are tourists who need to go hiking”.*

Convenience to both the lodge and the owners of the horses is taken into consideration in determining who shall rent out horses to the lodge. However, because of misinformation and miscommunication between the lodge and people from the surrounding villages, there are people who are bitter that they are being denied access to benefits offered by the lodge.

It is difficult to prove some of the issues raised during the interview, however, in terms of livelihoods, observations in the field were corroborated by educators and show that Malealea Lodge employs children who are still in primary school to act as tour guides and that this guiding takes place during school hours. According to the members of the MDTF, handicraft centre, teachers and parents pointed that children are beginning to lose

interest in school because of the part-time job (tour guides) they get from the lodge. Moreover, the very same children are also reported to be involved in alcohol consumption which was not a common practice before the establishment of the lodge. The United Nations Commission on Sustainable Development (UNCSD, 1999) recommended that investors in tourism must not engage in or promote child labour and prostitution. The practice of prostitution was not mentioned as a problem currently facing the community. It was only mentioned in passing and speculatively.

Child labour is very prominent in the lodge. The question here is whether the lodge and the parents are aware that business is being conducted in such a way that it could contravene the child labour convention (UNCSD, 1999). There was a plea from those uninvolved, and those indirectly involved, that the parents must take responsibility for their children and should rather work themselves, if possible, to support their children. In response to the proposal that the parents should do something about child labour, a concern was raised that there was no need for the lodge to have these children as tour guides when there are many adults and/or parents who stay at home jobless and unemployed. Some parents like \*Anne, rented out her son before she was able to find work at the handicraft centre.

The problem of child labour is not entirely as a result of activities at the lodge, but also involves parents who seem to be thoughtless of issues around child labour. \*Mr Neo, (a member of MDTF) reiterates this concern by stating that “the children should be given an opportunity to go to school than going hiking and/or tour guiding as they will end up losing interest in studying”. Several reports of theft at the handicraft centre were found. In all these attempts, money was stolen from the handicraft centre. Such occurrences were met with alarm and caused great concern about safety and security in the village. The interviewees believe that the lodge has made it possible for people to earn quick money and if they cannot find it legally then they will do so illegally, for example by breaking into the handicraft centre.

Tension amongst members of the community resulting from speculation that some members have more access to job opportunities in the lodge than others was raised in these interviews. It is believed that Mr. Jones (owner and head of management of the lodge) has special preference for some members as opposed to others. It is believed that those of his preference stand to have unfair opportunities over others. As a result, there is jealousy and tension in Malealea that is being caused by work opportunities offered by the lodge. This has caused an element of discomfort to some members of the community. This tension has a negative impact on social assets that have been identified as one of the elements composing livelihoods (de Satge & Holloway, 2002).

Ashley (2000) explains that rural communities need their immediate community institutions to manage and mediate relations between households, natural resources, social networks, informal markets and also to represent the community's interests to other. Therefore, in as much as the changes brought by Malealea Lodge are not life threatening, it is uncertain as to what the discontented party is likely to do. As a result, such changes must be acknowledged.

The teachers of the neighbouring schools particularly Makhetheng primary school, were also reported to spend time entertaining tourists rather than educating the pupils. As a result, parents raised concern about the quality of education at this school:

*“The teachers at Makhetheng do not teach the children, all that they do is make the children sing for the tourists if not practicing for them all day long. The tourists should not be allowed to go past the school all the time. There should be a set time at which they should visit the school because they are causing disturbance during the classes” \*Mants'o.*

Nonetheless, parents acknowledge and appreciate the contribution that the tourists have made towards their children's education, but there is a concern that inasmuch as the tourists are of great help, they should not be allowed to disturb their children by visiting the school during lessons.

#### 4.4 Impacts of Malealea Lodge on Natural Resource Management

According to Ashley (2000) tourism influences people's access to natural capital both directly - by using or damaging natural resources - and indirectly by affecting how they are managed. The environmental problems emerging from tourism are diverse. Tourism is both resource and land intensive. Consequently, the interest of the tourism sector will often be in conflict with local resource and land use practices. The introduction of tourism will often imply an increased stress on available resources. An influx of tourists into an area will lead to a competition for resources (Dieke, 2000).

Environmental issues found in Malealea and surrounding areas are not over accessibility of such resources but about control over them. Environmental projects have been established by the lodge although the people were uncertain about how the projects operate. An extract from the interviews on the subject of the contribution of the lodge to natural resource management is used to demonstrate the interviewees' perceptions.

\*Teboho acknowledged that:

*"There is a clean up program - dustbins, road maintenance and tree planting in the villages through donations from the tourists. We also spread the news about preservation of biodiversity and rotational grazing system to avoid soil erosion as we go around the villages with the tourists'. There is also maintenance of the pony paths by our parents and on month end they get something as a reward. The lodge has fenced the wetland and planted 'cheche'".*

*"The lodge maintains the roads, established community vegetable gardens and this has helped the people of Malealea and surrounding villages",*  
\*Maki (uninvolved).

*"There was a saying that Malealea is short of clean water but you would still find kids playing with water at the public stand pipes. Even on the wetland, kids used to play on it. Cows would graze and stamp on it because it was just open land not protected. But right now it is protected and there is a committee responsible for its protection" \*Thuto (a guide).*

\*Mrs Sente explained that;



*“Q- In terms of natural resources, how has the lodge contributed in their use and management?”*

*A- Well, it does play a big role in preserving them because it needs them for the tourists and even when our children have taken the tourist to these sites you find that it is not nice for these tourist to see the children digging 'hloenya' or to kill any of the animals they say all these natural resources have their rights to life. So in the same way the lodge is always encouraging and appreciates those who preserve these resources”.*

People are aware of the initiatives of the lodge although they see the preservation of natural resources to be mainly for business reasons than anything else.

*“Q- Now in terms of natural resources how does the lodge contribute? What do you think and how do you see things?”*

*A- Eh, natural resources, it helps the people to take care of them because if we do so, we can take the tourists to the villages. The lodge also buys our products like vegetables. We take tourists to the villages to see the gorges and valleys if they are there”.*

*“Q- Anything else? How does it help?”*

*A- In the villages where we live, it helps us make roads. We are also given clothes and flour for making these very roads that we are using from the gate of the lodge to various points in the village most particularly those to the tourist attracting destinations like Botsoela waterfall” \*Botle.*

These comments suggest that the lodge is only concerned about the natural resources because they act as tourist attractions.

*“Q- In terms of natural resources, how does the lodge help/ if it does?”*

*A- It helps a lot because things have been conserved. Say, there are places that have been conserved to an extent that tourist are taken to such to see them because they are beautiful. And if the lodge was not here I do not think they would have been in the way they are at the moment.*

*Q- Give an example.*

*A- The wetland behind the clinic is an example. It was just an open space that no one would have thought to be useful. But right now there are reeds that are being used for roofing- even for the lodge they used the reeds from there” answered \*Liza.*

In summary, the lodge has initiated several environmental projects. These projects include a refuse-bin campaign, and the development of community gardens and dams. Although there was a feeling that the lodge preserves and protects natural resources like Bushmen paintings and the Botso'ela waterfall, there is also a perception that the reasons

behind such actions were merely for profit rather than ethical reasons or a show of good practice. There was a subtle but consistent notion about the power that the lodge has taken control over some natural resources particularly the wetland outside the lodge.

Attwood (2002) explained that efforts to conserve and protect the natural environment in Malealea have focused primarily on water conservation, waste management and energy conservation. However, the Malealea Lodge, through the MDTF, is open for project proposals from the people of Malealea whether they are environmental, social, or economic as long as they meet certain requirements. The whole idea here is to let the people identify their problems on their own and then seek assistance through the established procedure.

Environmental education programs and the delegation of responsibility are crucial in meeting the aims and objectives of a company. Even Malealea Lodge has recognized the importance of establishing social and environmental policy and that the involvement of managers in these is essential. Policies, aims and objectives, programs and the delegation of responsibility in terms of improving environmental performance are vital. This approach has been demonstrated by Lusotour SA in 1996, a tourism development company that designed and implemented a management plan at Vilamoura whereby employees were given responsibility for individual environmental tasks. The company invested money for rehabilitation of the surrounding natural environment, which included the removal of pine forests and a lake that has significance to local wetland areas. Guests were provided with a copy of the environmental policy and were encouraged to participate in the scheme through specialized brochures (World Travel and Tourism Organization and International Hotel and Restaurant Association, 1999).

#### **4.5 Integration of Livelihoods and Natural Resource Management at Malealea**

Integrated Environmental Management (IEM) can be defined as the coordinated planning and management of all human activities in a defined environmental system to achieve and balance the broadest possible range of short and long term environmental objectives.

IEM aims to improve the use of environmental resources in various projects and at different levels of such projects. It also acts as preventative tool for both environmental degradation and depletion. Depending on the kind of a project, IEM ensures protection and preservation of natural resources whilst maintaining the progression of a project.

Responsible tourism seeks to integrate livelihoods and natural resource management as a strategy to establish and sustain natural resources for tourism businesses whilst ensuring an increase in positive impacts and decrease negative impacts on livelihoods of host communities. This kind of integration is sometimes referred to as Corporate Social and Environmental Responsibility. However, this concept is still new in tourism but there are already initiatives aimed at encouraging both social and environmental responsibility by tourism businesses. IEM is not only good for the preservation and protection of natural resources, but also for the sustainability of businesses that depend on natural resources for their operation.

Since tourism is a natural resource-based business, Long (2002) points out that it is important to find strategies of incorporating natural resource management and livelihoods in it as a way of developing integration in the industry. The integration of livelihoods and natural resource management at Malealea Lodge appears to be limited. There is scant evidence to suggest that Malealea Lodge is actively pursuing the concept of integration directly. Although the concept and practice of integration may not be fully understood which makes it difficult to identify in practice, however, field observations revealed a number of actions that could suggest some form of integration between resource use and livelihoods.

Projects initiated by Malealea Lodge, such as the maintenance of paths for pony trekking, community gardens and community dams, are often achieved by supplying workers with food for their labour. A worker is given 25kg maize meal, 25kg bread meal, 5kg dry beans and, 4l for twenty-one days of work. This was confirmed by \*Pinkie who explained that;

*"I am happy with the payment of food because I can eat it with my family for the whole month whereas if I were given money I wouldn't be able to buy food that can last for a month".*

Therefore, livelihoods (in the form of some food security) are being linked to the conservation of natural resources in this particular project. The integration of natural resource management and livelihoods can be proposed as a useful idea because it puts emphasis on improving livelihoods whilst attending to environmental issues. It is a twofold process because if livelihoods are secured then more focus can be put on environmental issues and when the environmental issues are adequately attended, then this decreases vulnerability of the host communities, most particularly in terms of natural hazards and has potential to improve the chances of an area being a better tourist destination in relation to its competitors. It has been noted that the integration of livelihoods and natural resources management does not only focus on present needs and critical issues that need attention but ensures that:

*"...in the long term the viability and sustainability of a community's livelihood will rest on the ability of the conservancies to provide benefits that are essentially meaningful in the context of peoples' existing means of earning a living - whether through new opportunities or old" (Long, 2002 p. 11).*

Long (2002) describes in a case study of Torra Conservancies in Namibia, in which rural communities formed conservancies as a vehicle for establishing viable Natural Resource Management (NRM) structures and systems for earning and distributing benefits. Conservancies are multiple-use zones where residents continue farming as normal, but collectively manage wildlife in order to benefit from better NRM practice and from capturing tourism revenues. This point is relevant to this study because of the integration of natural resource management to livelihoods. His argument falls in line with the argument is similar to that which is being presented in this study suggesting that the integration of livelihoods and natural resources is important in tourism as it provides security to livelihoods and preserves the environment. He further points out that;

*"If revenues from tourism can be fed back into NRM, whilst simultaneously providing visible individual and community benefits, then the long-term viability of integrating tourism into the sustainable livelihoods of rural communities in Kunene makes absolute sense" (Long, 2002 p. 12).*

Inasmuch as the emphasis is made on revenue earned from conservancies, Long (2002) argues that revenues should be fed back into natural resource management and that tourism does provide revenues to host communities. It is these revenues that offer a potential to contribute to sustainable livelihoods provided they are integrated into natural resource management. Therefore, it is important for entrepreneurs and host communities to seek ways of integrating the two according to the form of tourism. For example, Malealea Lodge decided to provide food for some environmental projects as it is only practical and natural for people intending to venture into tourism to identify the best strategy to incorporate integration in their form of tourism.

It is also important to mention that Malealea is an area that is prone to soil erosion which is evident in long deep erosion gullies in and around Malealea. Some of these gullies have been reclaimed by individual members of the community while others have been reclaimed in collaboration with the lodge. \*Mr. Lesiba is currently working on the reclamation of a gully in Makhetheng, just below Makhetheng primary school. He did not have capital to undertake the project himself and sought assistance from the lodge through the Malealea Development Trust Fund (MDTF). Mr. Lesiba was given a loan to purchase equipment required to start the project. Since then, the project has been a success. The gully is half-way to full reclamation and lots of trees have been planted to stabilize the soil around the gully.

Malealea Lodge has established a number of projects, which described earlier, target the improvement of livelihoods and maintain the preservation and protection of natural resources. It has managed to undertake all these through MDTF which designs and approve all the projects established by management of Malealea Lodge and the host community. MDTF can be viewed as a body which operates as a mediator and facilitator for the implementation of IEM in the Malealea since Malealea Lodge has already developed both Social and Environmental Policies guiding its involvement in the Malealea and the villages surrounding it. MDTF has managed to raise funds for various projects even those which do not show direct integration of livelihoods and natural

resource management. It is crucial to point out that little that has been done by Malealea Lodge in terms of integration of livelihoods and natural resource management is of significance in as far as IEM is concerned although people's livelihoods are improved in due course and the environment is being preserved and protected.

#### **4.6 An Analysis of Different Groups of Interviewees**

Again the information from these interviews was analysed according to the three groups, to reiterate, those directly involved, those indirectly involved; and those uninvolved. These three groups were established so that information could be compared in order to inform general conclusions about the impacts of the Malealea Lodge on the livelihoods of the host community.

The following positive impacts are offered by those directly involved and those indirectly involved: earning some income has enabled them connect with the community by enhancing their personal confidence and consequently relate better with fellow members of the community. The lodge assists these people to improve their capabilities through training and education programs. Malealea Lodge also helps them to improve their food security by working on projects like maintaining pony trek paths and through the money earned that is used to buy food for their families. Members of the handicraft centre reported that the lodge presents them with opportunities for earning an income through the sales of their products.

Those indirectly involved are conversant with almost all the activities and initiatives of the lodge. The cafe owners, grouped as indirectly involved, mentioned that the lodge was good for their business although they earned comparably little from the purchases by visitors. However, the money earned was reported to be significant to livelihoods. Table 4.6 below presents the positive influence of the lodge in livelihoods.

**Table 4. 6 Positive Impacts of the lodge**

<b>Positive Impacts by the lodge on the host community</b>	<b>Directly Involved</b>	<b>Indirectly Involved</b>	<b>Uninvolved</b>
Food security	28	4	0
Improved life skills	20	0	0
Education	12	0	0
Employment	30	0	0
Good for business	9	4	0
No contribution at all	0	0	10
<b>Total number of interviewees</b>	<b>30</b>	<b>10</b>	<b>10</b>

*Data Collected in July 2005*

People not involved in tourism seemed vague about the activities established by the lodge. They made it clear that they were not involved with the lodge and therefore may not know about its operations. However, they mentioned a few things like the establishment of the handicraft centre, the guides and the hiring of members of the community as positive impacts of the lodge in the area. There was also a sense of being discriminated against by the lodge especially from the people in the neighbouring villages.

Most of the interviewees involved with the lodge reported that the lodge assisted them in enhancing their livelihoods. The majority of the people with this notion are those directly involved with the Lodge. Of the 30 respondents, 28 claimed to have secure livelihoods. Those indirectly involved also mentioned that their livelihoods were secured through the money earned from sales at cafes surrounding the lodge. Four out of ten indirectly involved, who were cafe owners, see their lives being secured through purchases made by the local community, and by those involved with the lodge including some tourists.

In terms of negative impacts on livelihoods of the host community, those who are directly involved suggested that there was a sense of insecurity in their livelihoods due to the relationship that the lodge has with the host community. They identified their uncertainty

about the sustainability of the relationship between the lodge and members of the host community. They further explained that tourism makes it difficult for them to depend entirely on Malealea Lodge to support their livelihoods. They mentioned that there was tension in the Malealea because some people believe that they are being discriminated by the management of the lodge. However, the interviewees suggested that they would like some form of commitment from the lodge so that they know that there is a binding contract for the foreseeable future.

Those indirectly involved pointed out that there is an over-dependence on the lodge by the members of the host community. They also mentioned that pupils who act as tour guides tend to miss classes during the high season of tourism (summer time). This was seen as a source of distraction to pupils because they could not focus on their studies during their absence. However, those not involved reported that the teachers of Makhetheng primary school spent time on entertaining tourists rather than teaching the pupils during summer time when large numbers of tourists visit Malealea.

Child labour was also raised as a concern by those indirectly involved. They recommended that parents should take responsibility and work themselves rather than allowing their children to work for them. This was also supported by those who are directly involved and those uninvolved. Table 4.7 below presents the negative impacts of the lodge to the host community as reported by the interviewees.



**Table 4. 7 Negative Impacts of the lodge**

<b>Negative Impacts by the lodge to the host community</b>	<b>Directly Involved</b>	<b>Indirectly Involved</b>	<b>Uninvolved</b>	<b>Total</b>
Alcohol abuse by the youth	27	8	10	45
Increased theft	26	4	2	32
Dependency on the lodge	10	6	8	24
Absenteeism of pupils at school	0	2	0	2
Child labour	12	8	4	24
Teachers do not teaching pupils	0	0	10	10
Parents do not take responsibility over their children	14	8	9	31
Sustainability of the relations between the lodge and the host community	10	8	6	24
Uncontrollable children	24	8	9	41
<b>Total number of interviewees</b>	<b>30</b>	<b>10</b>	<b>10</b>	<b>50</b>

*Data Collected in July 2005*

The people from the three groups of interviewees suggested that children were ‘getting out of hand’ because of their ability to make money for themselves. Their financial independence was said to be accountable for their behaviour. The lodge was also said to have exacerbated alcohol abuse by the youth specifically referring to those who are involved in the projects established by the lodge. Last, but not the least, the theft was reported to have increased. An interviewee explained that the people were used to having cash in their possession and, if not, then they seek illegal means.

The most common negative impact provided by the interviewees was that alcohol abuse by the youth was a problem in Malealea area. This was explained to be the result of the money that the youth earn from being tour guides at Malealea Lodge. Twenty-seven of the thirty interviewees directly involved are of opinion that alcohol abuse by the youth is a problem. They were also supported by 8 out of 10 indirectly involved and 10 out of 10 uninvolved interviewees.

It was felt important to compute the most common impacts reported by the interviewees as this will provide an emphasis on the impacts found to be of significance by the interviewees. This figure displays those impacts that were common to all three groups of interviewees. The most recurrent positive and negative impacts of the lodge on host community are:

- Food security (terms of food security and attending immediate less costly needs) for those involved with the lodge and;
- Alcohol abuse by the youth is also perceived as problem accelerated by the money earned from working for lodge. Figure 4.1 below presents the most common impacts of the lodge on host community.

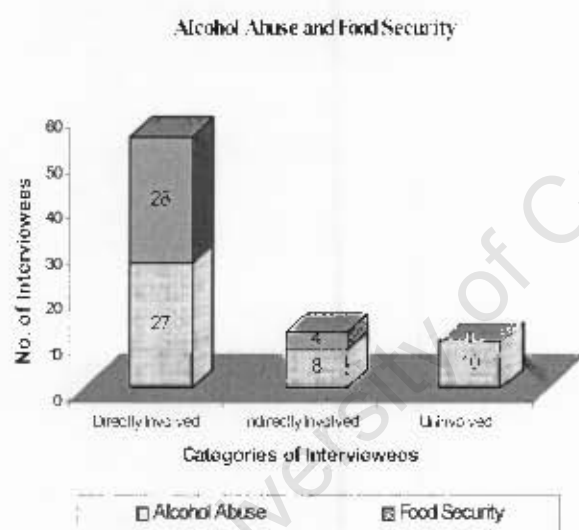


Figure 1.4 Alcohol Abuse and Food Security

The interviewees felt that the most important positive impact of the lodge on livelihoods is the contribution to food security and being able to attend pressing needs. They also feel that alcohol abuse by the youth has increased as a result of job opportunities at the lodge. Those who are directly involved felt that Malealea Lodge assists them secure their livelihoods through the provision of food. Those indirectly involved reported that their lives were not particularly dependent on their involvement with the lodge. This is most applicable to members of MDTF and the teachers of the neighbouring primary schools in

the area however, the cafe owners indicated that they get support from the selling their goods to tourists and members of the community.

Inasmuch as those uninvolved have nothing to do with the lodge, they are one group which was most critical of the operations at Malealea Lodge. Ten out of ten uninvolved people reported alcohol abuse to be a problem in the area. Eight out of ten indirectly involved interviewees reported that same issue to be a problem. Twenty-eight of thirty directly involved interviewees reported alcohol abuse by the youth to be a problem. An emphasis was made that cash earned for tour guiding that made alcohol more accessible to the youth as they have their own earned money. Therefore, in as much as it is not the responsibility of Malealea Lodge to manage the use of money by youth, it is felt that opportunities it presents to them make it answerable for alcohol abuse as it provides them a source income.

With regards to natural resource management, there was a sense of vagueness in the answers given by the interviewees in general, including guides, cafe owners, teachers, those who are not involved, members of the MDTF and the handicraft centre. For example, 15 out of 21 guides did not know how the lodge contributes to the use and conservation of natural resources in the area; 2 out of 21 guides had an idea only 4 out of 21 guides were able to give precise and informed answers with regards to the contribution of the lodge to the use and management of natural resources.

The employees of the lodge seemed to be familiar with the general environmental projects that the lodge has established. They were able to answer the question about the contribution of the lodge to natural resource management. These people had knowledge of what the lodge was doing: \*Liza, an employee at the lodge said *'if the lodge was not here I do not that the natural resources would have been in the way they are at the moment'*. It is important to note that the employees at the lodge are the people who have most access to information with regards to the projects that the lodge is operating.

## **CHAPTER FIVE**

### *Conclusions and Recommendations*

#### **5. 1 Introduction**

This chapter provides an overview of the findings from the research exercise and presents the conclusions. The chapter also highlights recommendations for improvements to the Malealea Lodge as a responsible tourism provider in Lesotho.

#### **5. 2 Summary**

Tourism is a multi-facet industry. It involves and depends on different participants at various levels for its continued existence (Espinoza, 2004). Responsible tourism has a number of requirements that must be met in order for its ideals to be fully realised. It should observe the four pillars of sustainability and engage all possible stakeholders responsible for undertaking and implementing activities of tourism. Responsible tourism also encourages a change of behaviour or to embrace sustainable practices (Ireland, 1997). Moreover, responsible tourism anticipates choosing sustainable ways of operating through various initiatives like recycling, reuse and reducing the use of resources. Last but not least, responsible tourism concerns the way in which tourism operates and about the behaviour of tourists (George & Rivett-Carnac, 2005).

Numerous studies offer views on how Lesotho could move towards the attainment of a sustainable and vibrant tourism industry (Mamimine, 2005). However, in these studies, there is no direct or demonstrable link between natural resource management, livelihoods and tourism. These concepts are treated independently except when anticipating the potential benefits and negative impacts of tourism on both the people and the biophysical environment.

The aim of this research is to evaluate how a tourist lodge influences livelihoods of the people and resource management in Malealea and small villages surrounding the Lodge. The objectives of this dissertation are to explain how the establishment of a particular tourist lodge influences livelihoods; to explain how resource management is influenced by the establishment of the tourist lodge; and to investigate and understand how the livelihoods and natural resource management are integrated. It is believed that livelihoods and natural resources tend to be treated as independent entities whilst in an environmental management context they are two interdependent concepts that cannot be separated. In essence, the answers to these objectives will assist in addressing the research questions.

Primary data was collected by interviewing fifty people living in the Malealea. Secondary data (documents prepared by Malealea Development Trust Fund and Gillian Attwood and, literature review) was used in data analysis and to support the conclusions made. Three groups of interviewees were identified for this study. These groups were:

- Directly Involved
- Not Directly Involved
- Uninvolved

Tourism involves the interaction of people who demand a wide range of services, facilities, and inputs that generate opportunities and challenges to host countries (Dieke, 2000). Responsible tourism demands even more as it identifies and acknowledges the significance of the various stakeholders in the industry and thus, private entrepreneurs, host communities and tourists to participate in specified manners. It is therefore crucial to acknowledge that Mr. Jones (the owner of the lodge and head of the management of the lodge) has been involved with the host community as part of undertaking good practice and/or responsible tourism. Management of the lodge has established different projects in the area to address the concerns raised by the local community such as, education, health and well being, environment, income generation and self sufficiency and infrastructure development projects.

Equity issues associated with sustainable development suggest that good employment practice goes beyond the core standards of sustainable development themselves, by promoting economic and social welfare, but also lead to the improvement of living standards and the satisfaction of basic needs (UNSCD, 1999). From the information collected from the interviewees and documentation on the involvement of the lodge with the host community, management of the lodge ensures that the services and products utilised in the lodge are local. Therefore, procurement of local products and services is a way forward to achieving responsible tourism. Malealea Lodge has eliminated all discrimination based on race, colour, sex, religion, political opinion, national extraction or social origin. It has done this by accommodating the cultural customs, traditions and practices of employees which is crucial industry (World Travel and Tourism Organization and International Hotel and Restaurant Association, 1999).

Despite the positive impacts of the lodge, the interviewees were dissatisfied with a loose manner in which the lodge related with the host community. The people felt insecure with the current arrangement that they have with the owner of the lodge as there was no 'reliable' formal committee established to work with both the management of the lodge the host community. The people living in periphery of the lodge and even those in the surrounding villages felt that there should be fair means to employment of the people in the lodge. There was also great concern about what was the supposedly 'increased drop-out students' at Makhetheng primary school which was later corrected by the teachers at the same school that it was drop-out issue but absenteeism due the establishment of lodge. Parents showed concern about engaging children in tour guiding at the expense of jobless adults who could do the same job.

Moreover, jobs were seen to empower children in a way that they tended to become 'out of hand' and were increasingly disrespectful to their parents as they do not particularly need their financial assistance because they have their own means of making money. The children were also seen as disrespectful to the entire community as they publicly abuse alcohol and drink with the elders. This is not culturally acceptable in the Basotho culture. Child labour, theft at the handicraft centre, destruction and/ or an acceleration of social

patterns chores that the members of the community usually do including children going to school and the teachers teaching them, social tension between members of the community because of the believes and speculation that there is prejudiced criteria for employment at the lodge were all identified as negative impacts of the lodge on livelihoods.

The lodge was perceived to conserve natural resources for its own benefit as a business and thus, as attraction to tourists. Nevertheless, it is important to emphasise the point that despite the previously stated motive of conserving natural resources, the lodge has also been acknowledged for protecting such resources for example, planting fruit trees, dam construction, roads maintenance and protection of the wetland were the main things identified by the interviewees. The resources may not be directly useful to the livelihoods but the aesthetic value of the natural resources was considered and appreciated by the members of the community. However, there was a very weak linkage and integration of livelihoods and natural resources management across all the projects established and facilitated by the lodge. However, it is important to note that little that has been done by Malealea Lodge in terms of integration of livelihoods and natural resource management is of significance in as far as IEM is concerned because people's lives are improved in due cause and the environment is being preserved and protected.

### **5.3 Conclusions**

The study seeks to establish how responsible tourism influences livelihoods and natural resource management and how the two are integrated in the process. The following are the conclusions made from the findings of the study;

1. Those interviewees directly involved have improved their skills through various education programs set by Malealea Lodge and also earn money to complement other sources income.
2. Alcohol abuse, child labour and uncontrollable children are reported as most common and adverse impacts of the lodge on the host community.

3. The lodge has established a few projects dealing with natural resources and they are inclusive of maintenance of pony trek paths, communal gardens and dams, water conservation, waste management and energy conservation projects.
4. The integration of livelihoods and natural resource management in Malealea is minimal. However, the little that has been done is of significance as it observes the four pillars of sustainability- economic, social, environmental issues and institutions. Therefore, integration of livelihoods and natural resource management is an essential tool in responsible tourism.

#### **5.4 Recommendations**

1. Guiding should be strictly for people who are not within the normal studying age unless for disclosed reasons, people falling in that category should not be hired.
2. Malealea Lodge has established diverse environmental initiatives such as water conservation, waste management and energy conservation but little is being done educate the members of the community about the importance of natural resources and the need to preserve them. Therefore, the lodge has to develop an environmental education program for the community so that they can associate themselves with them and to preserve the natural resources for tourists.
3. More attention should be put on environmental issues at hand such as preservation of the caves, prevention of soil erosion and others and seek creative ways of preserving such natural resources whilst improving livelihoods such that natural resources management can be integrated with livelihoods.



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University of Cape Town

## APPENDICES

### Appendix 1: An Introduction Letter



## Environmental and Geographical Science

Tel: 021-650-2875

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14 June 2005

### To Whom It May Concern

I hereby confirm that Ms Libuseng Mary-Stella Moeketse is registered for a Masters Degree in Environmental Management at the University of Cape Town. Her research project seeks to understand the development of associations and linkages between livelihoods and environmental resource management through the facilitation of tourism. Her main interest lies in trying to understand how local community involvement in tourism leads to an improvement of livelihoods and the environment. Her primary source of information will be collected from community members living in areas in the near vicinity of tourist lodges in Lesotho.

Yours faithfully

signature removed

Kevin Winter

(Project Supervisor)

## **Appendix 2: Questionnaire**

### **Semi Structured questionnaire for interviewing community members in Malealea July 2005**

1. Are you involved in any way in tourism?
2. How long have you lived in Malealea?
3. Before the lodge was built, what difficulties (if any) did you have living here?  
Examples; Skills, Assets, Food security.
4. How has the lodge assisted in natural resource management in the area? Examples;  
Water, Land ownership, Firewood, , Access to toilets.
5. How has the lodge made a difference to your living? Can you give some examples?  
Can you think of any other examples? Examples; Schools, Water, Skills, Toilets,  
Income, Land ownership and management.
6. Are you a member of any organizations or associations in Malealea? How do these  
associations/structures support you find in living here? Give examples? Chieftainship,  
Religion, Politics, Family
7. Does the Malealea lodge offer you any support? Give examples.
8. Demographic Questions:  
Head of the family  
Yes/ No  
Marital status  
Single Married Separation Divorced Widow (er)  
Number of dependents  
0-4 5-9 10->10  
Employed at the lodge or not?

### Appendix 3: Samples of Interviews

#### No: 1

Q- Explain to me as to what were the problems? And how did the establishment of the lodge affect your life?

A- What was happening is that I ran out of cosmetics (something to apply on the body) .And ever since I became a Guide life has been better. We no longer run out of things. I can buy lots of things including children's clothes because in summer tourists are many and as a result we make a lot of money.

Q- Now, whose children are you talking about?

A- My siblings

Q- Now, how has the establishment of the lodge affected your life and your family?

A- It has made a big difference because tourists helps us by giving us clothes and even take us to school. They also help the orphans and take them to school.

Q- When we talk about you not others, how has it helped your life?

A- It helps me by clothing me, old lady and siblings. The money that I get I manage to save it or use it.

Q- Are you a member of any association?

A- I used to be a member of one where we where we gave one another money in turns.

Q- So you are no longer a member of the association.....

A- Yes

Q- Do you mean that do not participate in all of these associations around even if it's soccer, church or even youth league?

A- Soccer, I play it but I do not participate in church. I'm not in the youth league but if I get to church in time I provide services like reading the day's reading.

Q- How do your contributions make a difference in your life?

A- This role makes a difference to me by enabling me to think for other people (considerate). It also brings something to my head that helps me think otherwise from what I would normally do.

Q- Now, in general and very briefly, how has the establishment of the lodge helped you?

A- Generalising everything concerning the lodge?

Q- Yes and you (your life, other people and members of the community.

A- I see the support it has- it helps me as a guide because I am able to make money and buy the things I want than stealing and end up being arrested. People are also encouraged to clean their surroundings. The people also get clothes from and through the lodge. It is crucial because when a person can think.....

Q- Now in terms of natural resources does the lodge help or not helps? What do you think and how do you see things?

A- Eh, natural resources, it helps the people to take care of them. Because then we can then take the tourists to the villages. The lodge also buys our products like vegetables. We take tourists to the villages to see the gorges and valleys if they are there.

Q- Anything else? How does it help?

A- In the villages where we live, it helps us make roads. We are also given clothes and flour for making these very roads.

Q- How many of are you at home?

A- Mum, dad, siblings and now I have a wife who gone to her home for lactation rest (setsoetse).

You see, this lodge is very helpful because I can think and use money wisely, even when she was about to go to her place I made sure that she had all the basic things that she was expected to bring including the clothes for the new baby. It really has helped me and made a difference in my life.

Q- Number of people you are supporting?

A- 7 seven- mama, dad, wife, baby and siblings.

Q- Do your parents work?

A- No

Q- Do they live on the money you get from the lodge?

A- Yes, but they also plough food in the fields.

Q- How do you help them there?

A- Ok, like right now when there are no animals, I hire people to go plough and then when it is harvesting time I do the same.

Q- How long have you been working here?

A- Two years but you see I had to go for the interview....

Q- Oh, so you people are interviewed for the jobs?

A- Yes, it was said that the previous guides were doing it informally and therefore the system had to change.

Q- Now, what is it that you are expected to know as a guide? What skills are you expected to have for this post?

A- You must know how to talk to the tourists and not give them communication problems when they ask questions. Answer and explain everything when they ask.. Make sure that you keep their enthusiasm about the places they visit so that they can come again and tell other people about Malealea. Explain how Basotho live - past, present and ensure emphasis on the differences between their livelihoods and the Basotho.

Q- What is your education background?

A- Form D

Q- Why did you stop there?

A- I did not have money to pay school fee and my dad stopped working in the mines.

Q- Now, what are the negative impacts of the establishment of this lodge?

A- I can not answer this one eloquently and actually I do not know because I have never really observant of it.

## **No: 2**

Q- Malealea village is your home area?

A- Yes

Q- What do you do here?

A- Hiking Guide

Q- How long have you been a guide?

A- 8 years

Q- When did you start working here?

A- I started between 1995-1996.

Q- I have a problem with my machine. It just stopped I do not know why. Now tell mew, before you became a guide, how did you live?

A- I was supported by my parents. However, I could not see how I was going to support myself if I go on like that.

Q- What did do for a living? What kind of a job?

a- even when I started being a guide, I was still under my parent's support even though I was a guide.

Q- What did your parents do for a living?

A- Dad was miner and mama a housewife.

Q- Where are they now?

A- They are still around.

Q- Are they still working?

Q- NO, what's happening is that my mother passed away and dad still works.

Q-So, you do still live at home?

A- Yes, I still do.

Q- In as much as your dad was working, what were the problems you had when you decided to be guide?

A- Oh, you mean like at home?

Q- Yes, I mean the ones relating to your livelihoods....

A- I can not come up with anything for when I was young. I was not in a position to see these things.

Q- But right now or just before you started being a guide, what problems were faced with?

A- The biggest one is just not being able to afford things even when I can see that dad is trying very hard to put one to one to one. Right now I can see such.

Q- What things are you talking about here when you say things? Give me examples.

A- Say- when there is nothing to eat at home then one can learn that there is a problem. One starts thinking on how one can contribute and make sure that things are available.

Q- Now how ahs your being a guide at the lodge made your life and your family?

A- It has made a lot difference because I can now afford to budge with the little money that I get and buying things that we need at home.

Q- What things are you taking about? What exactly do you buy with your money?

A- The basics for home.....

Q- Be specific, what exactly?

A- Say, paraffin, gas, candles for light. I no longer want for my parents to say that they are not there. I just buy them.

Q- Now, are you a member of any association or society?

A- NO

Q- So you are not a member of youth club at church, soccer or anything? When I say association I do not mean only those that deal with money.

A- No you see, I play soccer and sing for the village choir.

Q- How many have joined?

A-1

Q- How are they important in your life?

A- They are important because in this choir that I sing for, we sing at the lodge and therefore manage to make money and also help one another is the youth in the Malealea especially when there is a funeral. Then there some funds-money given as part of

compassion contribution to the fellow member who would have been deceased or whose immediate member of the family will have passed.

Q- How does the choir work?

A- We sing and make money and save it. It is this money that is being used for the contribution for compassion.

Q- So how do you share the money and who does it?

A- We do not share it. We save it. But then when funerals arise during the course of the year we pay the necessary contributions to the relevant families. We also throw big parties at the end of every year with the money if it will still be there after all the deductions

Q- SO when there is a funeral, how do you as a choir contribute?

A- We give out the money.

Q-How much?

A- It differs on who would have crossed over. However, the contributions are often as follows: A member- R1000.00; parents- R500.00 and; siblings- R250.00.

Q- So how beneficial is your being a member of the choir?

A- Oh, I forgot to mention that that we sometimes meet these tourists and help some of us who are orphaned or whose parents' can not afford to take us to school.

Q- In general, how has the establishment of the lodge helped you?

A- It supports us a lot because if it was not here we could not have had the things that we do have and the ones I have always aspired to have would not have been attained.

Q- In terms of natural resources, how does the lodge help/ if it does?

A- It helps a lot because things have been conserved. Say, there are places that have been conserved to an extent that tourist are taken to such to see them because they are beautiful. And if the lodge was not here I do not think they would have been in the way they are at the moment.

Q- Give an example.

A- The wetland behind the clinic is an example. It was just an open space that no one would have thought to be useful. But right now there are reeds that are being used for roofing- even for the lodge they used the reeds from there.

Q- Anything else that you have noticed?

A- The water that we use- we have been to use sparingly.

Q- What do you mean? Please elaborate to me.

A- There was a saying that Malealea is in short of clean water but you would still find kids playing with water at the public stand pipes. Even on the wetland, kids used to play on it. Cows would craze and stamp on it because it was not protected. But right now it is protected and there is a committee responsible for its protection.

Q- How many of you are at home?

A- My parents passed away, I live with my brother's wife and her kids. My brother has also passed away.

Q- Do you have any dependents?

A- No

Q- Are you married?

A- No

Q- How far are you with your education?

A- Form E and failed it.

Q- Why did you not repeat it?

A- I had financial problems/

Q- Any negative impacts of the establishment of the lodge?

A- People no longer want to participate in sports. All that they want to do is to stand by the gate waiting for the tourist. Small boys around here do not do anything good with their money of being a guide than buying liquor.

**No: 3**

Q- Is Malealea your home village?

A- Yes

Q- What is your job description?

A- I am a tour guide (Pony trekking guide)

Q- How long have you been working here?

A- 5 years but 6 months of specifically working with the horses. And you know, I think it to do with my not speaking English. It has contributed. You see I have never been to school.

q- You mean never ever been to school?

a- Yes, however, I did go for the interviews.

Q- Have there always been interviews?

A- No they were there initially. We just went there to accompany and registered to accompany the guides.

Q- When was the concept of professional guide implemented?

A- Last year - 2004

Q- How many times did you go for the interviews?

A- It was the whole day process you know. We were all called to the interview (hiking and horses). We were tested on how well one can communicate with the tourist and also questions on what things I thought the tourist would like to see and why. Now remember all theses questions are asked in English and had to answer in it too. As a result I had a great difficulty because of the previously mentioned reason therefore failed the test.

However, with regards to this job that I am doing right now, I do not really need to know English as I am accompanying the professionals. Actually there is a few of us like me.

Q- So what kind of a guide are you?

A- Sesotho Guide

Q- Why did you decide to become a guide? What problems were you experiencing?

A- Well, I was surviving but I felt that working will make life easier. I then decided to work here.

Q- What was happening at home?

A- Well, you know my family is a very modest one. Our father disappeared on us 20 years ago when I was still a toddler. I have three brothers- One passed away in 2004 and a big sister and a younger brother.

Q- All in all, how many were you?

A- Seven of us

Q- Where are they?

A- Both brothers are working- 1 in JHB and the other in MSU and has a house there- Lithoteng when the other one has a house here in Malealea. His place is still home to me but you see my brother is now focusing on his own family than us as a result I felt that I should start working and then it happened that around that time guides were being hired



in the lodge. I thought that given the situation, I should go for it since I'm now responsible for my family.

Q- Who lives at home with you?

A- Mother, younger brother and myself.

Q- Where is your sister?

A- In JHB

Q- What problem were you faced with when you decided to be a guide?

A- Financial problems especially buying clothes.

Q- How did your being your guide make a difference in your life?

A- There is a difference because we are given clothes and also when I get paid I can buy myself more clothes and the basics at home.

Q- What exactly do you buy?

A- Salt, paraffin, candles maize mill etc

Q- Are you a member of any association?

A- No

Q- No soccer, choir no nothing?

A- Well, I sing at the MCC

Q- How does it work?

A- We go to the lodge and sing for the tourist for give no money as a way of thanking us. Immediately afterwards we share the money equally amongst the singers of the day.

Q- But I was told that by one member of these choirs that no you do not share it but take it to the office immediately after the performance. Then when it reaches a certain amount then you share it but make sure that you have left something incase a funeral hits one of you people.

A- Yes we do not share it on daily basis. We switch days

Q- When do you get to save it then?

A- We just save whenever but at least on every second day.

Q- So where does the money for the funeral contribution come from?

A- Now you see, all the money that is being saved is basically for that. We do not touch it at all unless when required to.

Q- In general, how has the establishment of the lodge affected your life?

A- I am now able to buy the things that I want and need.

Q- What do you mean?

a- Managed to buy the basics.

Q- Are you married?

A- No, but I have a baby that I'm supporting when I can.

Q- Do you have any dependants?

A-Yes, my family

Q- What about your going to school?

A- I have never ever been to school.

Q- What are the negative impacts of the lodge in this village?

A- Nothing

Q- How does the lodge contribute if it does, to natural resources?

A- What do you mean by natural resources?

Q- Soil, soil cover, plants, trees, animals, stones, birds etc?

A- There is this thing called trust. I do not know how it works and whether it's a society or what. But I hear that it helps people who want to start their projects.- handicrafts etc.

Q- How does it help in natural resources? TECHNICAL PROBLEM

**No: 4**

Q- Is Malealea your home village?

A- Yes

Q- What do you do at the lodge?

A- A Guide and choir member

Q- What made you be involved in these activities?

A- I came to the interviews.

Q- Why did you decide go for the interviews?

A- It was because of financial problems at home particularly money for going to school. Then when there were interviews I decided to try my luck.

Q- Why did you want to be a guide?

A- I wanted to be guide because I had to find and make the means of helping myself because any parents were not employed.

Q- Have they always been unemployed or what?

A - They used to work= my dad used to be a taxi driver and passed.

Q- Did you have any fields?

A- No, my family does not own any fields.

Q- How was life before your father passed away/?

A- We survived. There was also assistance from my sister who worked in Bloemfontein.

Q- In terms of financial problem, how did you go about with getting food, health, cosmetics and clothing?

a- Well, we managed to live because we even the tourist gave us clothes therefore; we did not have to buy everything.

Q- How did the lodge make a difference in your life?

A- There is a big difference because I could not have been where I am today or right now if it was not of its existence. (In terms of education).

Q- Besides your studies, how has the lodge assistance?

A- In Lesotho people speak English only at school but I get a get a very good practice when accompanying the tourists.

Q- So, you find your speaking English as important in life?

A- Yes, it is because it helps u to be able to talk to none- Sesotho speaking people.

Q- How far have you been to school?

Q- What associations have you joined?

A- Well, not really except the choir.

Q- In general, how the establishment of the lodge helped you?

A- It is important because people manage to make petty cash.

Q- with regard to natural resources?

A- Water is a problem.

Q- What do you mean?

A- There is a well which has been reconstructed, turned to a tank which now is a result of the intervention we now run of out of water which never happened. This is happening because they inserted the pipes from the well to the lodge. And the lodge uses a lot of water and as a result there is high competition for water in the area.

Q- What else?

A- Cleanliness- they have provided the village with rubbish bins.

Q- How many of you are at home?

A- I live with my mom and sister.

Q- What do you do with your money?

A- I take care of the needs- food, my school fees clothes.

Q- How does the band work?

A- We go to the lodge and sing for the tourists and when there is a bit of money we share it. Then of the people like me use it for buying the basics at home.

Q- What about the choir?

A- The same thing happens except there is also an allowance given to a member who has either the parents or siblings deceased.

Q- Now, how do you share the money?

A- "We save it.

Q- For how long?

A- When a long time and then we have a lot of it we share it.

Q- How much is shared?

A- Say roughly M 2000.00

Q- How much does each member get?

A- Say M400.00

Q- What are negative impacts of the lodge in this area?

A- When there are lots of tourists, people tend to leave school and line here by the gate to be guides.

**N0: 5**

Q- Your name please?

A- \*Mary

Q- What do you do here in the lodge?

A- A guide.

Q- How long have you been working as a guide?

A- Six years.

Q- When did you start?

A- I have been here for more than six years but I calculated it to six because of the changes that have been made. However, I been here since 19.....

Q- Is Malealea your home village?

A- Yes

Q- Before working here in the lodge, how did you make a living?

A- I was supported by my parents and besides I was busy studying.

Q- Where were the parents working? What exactly?

A- Dad was working in the mines and mother was not working and passed away.

Q- What does he do now?

A- He has been working for a long time; he is just focusing on the fields now.

Q- So you have fields?

A- Yes

Q- How long?

A- Four

Q- And how do you go about the ploughing the fields? A- I plough maize and beans and sometimes swap with sorghum.

Q- What do you do with the harvests?

A- When we have it we grind it then eat it.

Q- You never sell food?

A- No, we never sell.

Q- How many are you at home?

A- Five children, mother and father.

Q- What does your mother do for a living?

A- She is self-employed. They have a project in the village for handcrafts. They sell some of the things to the lodge.

Q- What problem were you encountering before you decided to work in the lodge?

A- Well, I found that in as much as I have both parents, there are things that I want and or aspire for but can not afford them and decided to do something about it.

Q- What exactly are you talking about?

A- Things like: clothes. You know sometimes parents have lots of other things to take care of therefore could not buy them for me.

Q- How has your working here made a difference in your life?

A- I have changed a lot; I can manage to buy small things.

Q- What small things, what are you talking about?

A- Small things that one can need to survive make a living.

Q- Why make a living when your parents are still alive?

A- I saw to it that I buy food, fuel and clothes because I do not live with my parents. I stay at one of their sites.

Q- What have you bought for yourself so far?

A- A bed, table, wardrobe, plates and many others.

Q- Can you claim about you bought them with the money you get from the lodge?

A- Yes, I'm also saving a small portion of it.

Q- How do you save it?

A- On monthly basis.

Q- How much?

A- M100.00 or more

Q- What associations have you joined?

A- Well, right now there is nothing that I have seriously involved in.

Q- What is it that you usually do though?

A- Well, I like sports very much especially soccer I used to play it but withdrawn from it.

Q- Why?

A- The thing is in Lesotho soccer is not financially beneficial. I played soccer for 6 years here in Malealea and not gained anything.

Q- What else?

A- Nothing.....

Q- Generally, how can you say the lodge supports you?

A- Well, as for me it does support me. Actually a lot because everything I want I can get as long as I'm working.

Q- How does it help with regards to natural resource management?

A- Well, with regards to that then I have not recognized anything except trees. People now plant trees; they have also protected water especially running water.

Q- What water are you talking about, do you mean by that?

A- Dams like Tsinyane. They have constructed such dams to collect running water.

Q- Why are these people constructing these dams?

Q- Are you married?

A- No, not at all.

Q- How far have you been to school?

A- Form C but I am going back to school and finish high school.

Q- Why did you not go ahead and finish it then?

Q- I had financial problems.

Q- Are you sure?

A- Yes, I am sure.

Q- Any negative impacts of the lodge in the village?

A- These kids drink alcoholic drinks.

Q- What else?

A- Nothing.....Oh, moreover these kids end up dropping out of school because only to wait here by the lodge in order to accompany the tourist- being guides.

Q- I was talking to someone and I was told that you people can not help anybody without being tipped. And apparently this is a result of the tips you get from the tourist. What have you to say about such an allegation?

A- Yes, it is the case even though it is not all them but in general that is the case.

**No: 16**

Q- Your name please?

A- \*Anne

Q- What do you do here?

A- I work at the handicraft. The management of the lodge together with the doeg has helped build these houses that we use. I am from Malealea. I used to be a miner till 1998. I did my fields and animals and the joined the handicraft in 1998 which highly supported and managed by Gillian. We do everything with our hands and other program is education outside school whereby we teach women to read and write.

A- I don't have my own fields; I do share cropping and hire others. In the mean time, oh, I have one child who is in primary. I use the money I get here to attend her educational needs and if not then I can always sell my animals.

I buy food and clothing, school and seeing a doctor.

I haven't joined any society except the one Mokholisano and it's five of us.

Q- How does the lodge support you?

A- We get life skills from the training we get from the lodge. They organise workshops on AIDS and business management.

Q- Natural resources/

A- There is clean up program - dustbins, road maintenance and tree planting in the villages from the tourist. We also spread the news about preservation of biodiversity and rotational grazing system to avoid soil erosion. Gillian organizes everything and then the tourists come and give us information. I have four dependents. Form C even though I failed it.

Q- Any negative impacts by the lodge?

A- Theft especially here in the handicraft. Even this month they stole the money. Otherwise rape and uncontrolled behaviour caused by increased drinking behaviour by these children. You can go the police station and the herd man office you can find if you want the records.

**No: 17**

I am from Malealea and a member of the handicraft.

Q- How did you make a living before you came here?

A- I fenced table clothes and then I sold pictures with faces of; Jesus, Mary and Joseph. Then Gillian came and organise all the ladies with these talents. The money was not taken to the bank I don't know. I don't have fields and my husband gave me M10.00 yet he was working in the Gauteng. There was a time when I rented out my son to other people for herding their animals so that I can buy a table and cupboard. We didn't have proper clothing, food and generally all the basics.

Q- How does your involved here helped you?

A- Nothing, there is no money because we generally make M130.00 or M200.00 per month.

Q- Any societies?

A- Yes Mpate Shelleng just to ensure that there'll be something to bury me.

Q- Natural resources?

A- Aaah, I don't know but Gillian and the tourists sometimes give us seeds, trees.

Q- Any negative impacts by the lodge?

A- Our children no longer want to assist us at home and when you try speaking to them they leave you and wait by the gate and make some money and buy him something to eat. So this freedom that they have is making them go out of hand.

Q- School?

A- I haven't been to school because I was a helpless slow learner. I dropped out at grade four because I was hard-headed and therefore repeatedly failed. Right now I'm way better although I struggle a lot with English.

Q- Dependents?

A- Four of them.

Q- I'm a widow.

**No: 18**

I am responsible for learning circles (Handicraft); I used to grow vegetables because our dad left us and went to the mines. He came back with a new wife and that created a big difference between us and we seriously started struggling. I was frustrated but managed to never succumb. Gillian played a great role in our lives. She made us understand how we can use the lodge to improve our livelihoods.

We used to struggle a lot and we were given clothes from the tourist. Sometimes, we were even asked to pick up tins and paper so that one can get something. We were also given maize meal. This was very important because you know too much of hustling and lack of sense of direction can lead one into very obscene ways and trouble.

A- I have a wife and all in all I have five dependents. |I have been here for four years and did standard seven.

Q- Negative impacts by the lodge?

A- There is a lot of misunderstandings and hatred resulting from such. These children have too much freedom and lots of time in their hands as a result, they tread to school and

don't seem to be interested in schools. They also are very much into alcohol. Lately, they have also lost interest in anything except guiding. They are in out of control and it is bad because this is meant to assist people meet their livelihoods. We do not know about the sustainability of the relationship of the lodge with the members of the community- the sustainability of this is uncertain. There is also theft coming up lately.

**No: 19**

I am a teacher at the neighbouring primary school.

The lodge encourages the people to keep their environment clean and then give them clothes in return. Monetary terms are also important and they earn money through their horses, doing laundry cleaning thus all the activities in the lodge. They also assist in helping the orphans that are running households. MDTFund.

The tourists have assisted us at the schools a lot through various things.

The children still attend classes but the main problem is their absentees. This is very common in classes 6 & 7 which is very bad because these are the students we are expecting them to focus the most as they finishing their primary level. I will give you the records. I think the all the guides can be all the elders who are unemployed so that these children can focus on their studies. Fine, they can always do the band and choir because it is later on in the day and get to practice during over the weekend. These kids even lie to an extent that they sometimes claim that they are orphans so that they can money. They also ask clothes from these tourists. They also smoke dagga and sometimes even get them from the tourists, smoking and drinking. This freedom and money they get from the tourists make them take drugs and thereby start raping people. For some reason I can foresee prostitution in this area.

**No: 20**

I am a teacher and have joined now for Metropolitan- whereby I pay M1400.00 per month for all the policies I have.

They have encouraged the people to preserve the natural resources and it is working especially at the areas which are frequently visited by the tourists.

I still live with my husband and ten dependents. I have Primary Teachers Certificate.

The children are drink a lot now and they tread to school, all they want is to wait for tourists. The ones in the band sometimes have to miss school for three weeks whilst in overseas playing music. The children are too independent because of the little money they make whilst knowing that even the parents themselves do not have the money themselves. Yes, these children abuse drugs, alcohol and dagga. Rape is also very common lately; actually one of our students here raped another boy here with a walking stick he is in prison as I am talking. Even the all older ladies also drink with these children at the Shebeens and this is very awkward and unacceptable. It also poses issues of safety and security in the village because by the looks of things, if this lodge was to close right now, I don't know what this place will be like.

#### **Appendix 4: Environmental Initiatives by Malealea Lodge**

##### **Waste Management Initiatives, Soil Erosion Prevention and, Energy Saving Initiative**

###### **1. Recycling of tins**

Disposing of tin cans presents a real problem to the Lodge far removed from recycling services such as 'Collect-a-can'. For this reason cans have been recycled in a number of different ways.

- Gabions have been constructed to prevent. Usually such gabions are made out of stone. This is an experimental project, since cans have not being used in this way before.
- Despite the fact that these fire rings assist in the disposal of a limited number of cans, they also help to preserve wood the main source of fuel used for domestic cooking. Since deforestation is a key concern globally, this initiative also has broader environmental significance. These cans have also been used to make small desks for the pre-school pupils in addition to tables for the Lodge rooms. Most rooms in the lodge have also been furnished with tables made from these cans.

###### **2. Bottle recycling**

Wine bottles from the Lodge have been used to construct a 'greenhouse' in the community garden. The mouth of the bottle faces inwards, and water condenses in the bottle as temperatures drop towards nightfall. The water evaporates again as the sun warms the outside base of the bottle during the day.

###### **3. Village waste disposal project**

In addition to trying to address the waste produced by the Lodge itself, there have also been initiatives to manage waste in the surrounding villages. A village waste disposal programme seeks to encourage local people to dispose of waste in an organised way so as to preserve the environment. This has been achieved by distributing dust bins around the entire village and the surrounding ones for the members of the communities and to collect and dump all the rubbish at one place where it is managed.